Article

The Indian Holistic Vision of Lifelong Learning

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Abstract

The universal principles and practice of any branch of knowledge carries the stamp of the place and time of its origin. Ancient India is the mother of many branches of knowledge. Even the social system that existed here was helpful in attaining information, knowledge, wisdom and enlightenment. The four stages of life and four levels of education were cordially connected to frame a sustainable social system. The Apara Vidya and the Para Vidya that existed in India were holistic and multi-disciplinary in nature. All the problems that have cropped up in the modern period of science and technology could be mitigated to a great extent by using the spirit of the ancient Indian system of education.

> *"Where is the wisdom we have lost in knowledge and where is the knowledge we have lost in information?"*
>
> — T.S. Eliot.

We are living in a world flooded with information, filled with knowledge, scantly scattered with wisdom and, only scarcely dotted with enlightenment. When wisdom and enlightenment are lost in knowledge and information, problems become crises, cooperation becomes competition and consensus becomes a confrontation. That is the reason why the modern world is trapped between the devil of environmental disaster and the deep sea of social conflicts and war. A majority of human beings—as

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individuals, community, organisations and society—are under great stress and strain. The only solution seems to be to bring back the eternal and sustainable values of life. In the 21ˢᵗ century, India's mission must be to redefine and liberate education from the Euro – American pragmatic and profit-centered information and knowledge, and usher in wisdom and enlightenment that the ancient Indian system of education visualised.

India, that is Bharat, can contribute the maximum in the efforts to assure peace and progress to humanity through wisdom and enlightenment. The unadulterated values, culture, tradition and lifestyle of India are both ancient and modern. According to Swamy Ranganathananda, since Indians nourished 'eternal values for a changing society', the process of acquiring awareness of the principle of Truth (*Satya*), realising it as the *Dharma* by practicing this principle, and disseminating it to the world through education (*Vidya Dana*), were never restricted to information and knowledge. Day to day business of life in India through thoughts (*Manasa*), words (*Vacha*) and deeds (*Karmana*) were reflections of the highest, deepest and widest Universal Truth that human beings could pursue. Thanks to the ancient expansion of Indian education through wisdom and enlightenment to an elevated ethos, where one individual is merged with the eternity and infinity of the Universal Truth, it survived all the turmoil and hurdles through the times. The enlightened souls of our saints and sages are the ancient lighthouses that still clear the way for those groping in darkness and confusion created by the lopsided and partial views popularised by Western science, technology and politics.

Modern World Worries

The Euro–American world, along with China, are the greatest influencers of this century. After globalisation their influence became so widespread that they even began to guide our day to day activities. Their worldview and philosophies are principally materialistic, exploitative and pragmatic, seeking profit and power. Indeed, "…many post modernists deny the enlightenment faith in science and technology as instruments of human progress …. some go so far as to say that science and technology — and even reason and logic — are inherently destructive and oppressive, because they have been used by evil people especially during 20ᵗʰ century, to destroy and oppress others."[1]

As human advancement continued through scientific enquiries, logical analyses and quantitative interpretations, the problems associated with these changes assumed alarming proportions and a multitude of dimensions. Technology is moving fast from fingertips to mental tips. Humanoid Robots undertake mental (emotional) and intellectual activities. All the human discoveries and inventions are mainly aimed at improving the life of human beings, but adversely impact all other life forms, which are not the creations of human beings. The path towards destruction goes unchecked even by forgetting the truth that without this physical and organic system, there is no existence for humans.

Laser, chemical, biological and nuclear weapons, along with drones and cyber warfare, prove that any invention can be misused by misguided and unethical human professionals. Cyber-attack, which is the most recent addition to modern warfare, is equally destructive in its wide effect as nuclear warfare. The population pressure of more than 800 crore (8 billion), coupled with failed and distorted economic policies, especially in the developed countries, have totally imbalanced the geological, biological, chemical and physical balance of the planet. According to the Global Risk Report 2023 published by the World Economic Forum: "As 2023 begins, the world is facing …. inflation, cost of living crises, trade wars, capital out flows from emerging markets, widespread social unrest, geo-political confrontation and the spectre of nuclear warfare — which few of this generation's business leaders and public policy makers have experienced. These are being amplified by comparatively new developments in the global risk's landscapes including un-sustainable levels of debt, a new era of low growth, low global investments and de-globalisation, a decline in human development after decades of progress, rapid and unconstrained development of dual-use (civilian and military) technologies and the growing pressure of climate change impacts and ambitions in an ever shrinking window for transition to a 1.5 degree world."[2] Hence the coming decade will be 'unique, uncertain, and turbulent.'[3]

E.F. Schumacher has rightly observed: "There is a measure in all natural things — in their size, speed and violence. As a result, the system of nature, of which man is a part, tends to be self-balancing. But technology recognises no self-limiting principle. In the subtle system of nature, technology, and in particular the super technology of the modern world acts like a foreign body and there are now numerous signs of rejection."[4] The numerous signs of rejection of technology are due to its 'no self-limiting principle.' The Global Risks Report 2023, in its conclusion, says that multicountry efforts and

international organisations are the most relevant stakeholders for governing these global risks. Since the risks are very complex, effective preparedness and action at the local, national, regional and global levels are very important.[5]

Demand for Indian Thought

Since the traditional Indian education system ranges from information to enlightenment, it is all-inclusive and encompasses all dimensions of human life. It goes beyond disciplines and is multidisciplinary. It can conceptualise the old Greek Philosophy and the most modern theories of Cosmology and Nano technology through the concept of the omnipresent and omnipotent *Brahman*. It can spread its wings from the concrete materialism to the most abstract concepts of spirituality. As a recent study observes:

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"India is an extraordinary synthesis of the profound and profane, the divine coexisting with the bovine, modernity rubbing shoulders with mystery. India is not a succession of hierarchies but rather a conjunction of polar opposite ideas, a sweet synthesis where our many contradictions dissolve."[6]

India taught the world that humanity is part and parcel of this universe, and as individuals, we are capable of attaining enlightenment and wisdom through information and knowledge. That is how the 'contradictions dissolve'. Most of the problems resulting from information based science and knowledge based technology of the modern world, could be solved by the wisdom based experiments and enlightenment based experiences of Indian system of education and life. The goal of human life is to realise the above vision in life, through Eternal Universal Values (EUV) like Truth, Dharma, Love, Compassion, Cooperation and Harmony, that emerge from the wisdom and enlightenment visualised in the Indian social system.

It is the state of mind that determines the state of society, and the state of society that determines the state of environment. Hence, at this critical juncture, when society and environment are confronting multidimensional crises, nurturing noble thoughts with eternal values that promote sacred words and divine actions are very crucial.

Since the crises are multidimensional, the solutions also need to be multi-dimensional. Hence, multi-disciplinary approach and holistic vision become pre-conditions for solutions in this context.

Individuals, institutions, and society can attain progress at the interface of universal thoughts, meaningful words and wise actions. Life subsequently becomes the text of wisdom and enlightenment, and the world becomes the context of its application. Thus, the degree of success in confronting modern problems depends on the pace at which society moves from information to knowledge, then to wisdom and last, entering the stage of enlightenment.

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Information, Knowledge, Wisdom and Enlightenment

Information

The sense organs of our mind are the primary tools that carry the information of things to the mind. Observations of the past and present constitute a major chunk of information. As information is superficial, it changes more quickly than knowledge, which is deeper. Knowledge is the river formed by many rivulets of information. Hence information of Indian social system is available in the various forms of scriptures and literature we possess. Reading and understanding of the vast literature of the present and past provide sufficient information about India's general picture.

What is revealed through this information is a superficial India with all its diversities. Religion may appear to be only superstition for many, rituals may be seen as deceptive mimics, and mantras meaningless sounds. At the information level, for some, India seems to be a cluster of nonaligned communities dipped in ignorance, poverty and exploitation. Skin-deep superficial information multiplies differences. The 'break India forces' and the proponents of wokeism draw on fake and partial information to reach their conclusions in order to malign the image of India. As observed by Olimpia Lombardi: "The semantic concept strongly links information to knowledge; information is essentially capable of yielding knowledge."[7]

According to the Indian vision, the flood of information in which the modern world is immersed is only a means to an end – the end being the attainment of knowledge, wisdom and enlightenment. At the level of knowledge and wisdom, the picture of reality gathered from information undergoes radical transformation.

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Knowledge

Knowledge is both theoretical and practical. The information gathered by human senses and the analysis of this information by human intelligence constitute knowledge. For example, information, which is a primary source, gives awareness about the design, colour, engine capacity and price of cars. The skill to drive and repair a car is practical knowledge. Knowledge is deeper, broader and higher awareness of facts and things. It is complete understanding as distinct from guesswork or opinion, within the limits of time and place. This means that common knowledge changes according to time and place. Knowledge is also the familiarity gained through experiments and experience with the nature of things and situations.

Wisdom

Wisdom at its highest levels is called Pragyan in Sanskrit. It also signifies *Viveka* in Sanskrit and Pali. The Vedantic meaning of the word is the capacity to discriminate the real from the unreal, self from the non-self, permanent from the impermanent. Hence, it identifies that which is sustainable. It is above the common intelligence. Wisdom leads to insight or *Dhi*— the intelligence plus values that help the sustainability of both society and the planet (environment). In Sanskrit it is known as *Dharaka Buddhi* or *Vishesha Buddhi.*[8] *Vakra buddhi* is mainly led by survival instincts like competition, greed for money and power, name, fame, etc.

A WhatsApp message gives an interesting comparison between intelligence and wisdom. Since most of us use these words synonymously, the distinctions made here are useful for our better understanding.

● Intelligence leads to arguments, whereas wisdom leads to settlements.

● Intelligence is power of will whereas wisdom is power over will.

- Intelligence is heat, it burns and wisdom is warmth which comforts.

- Intelligence is pursuit of knowledge, it tires the seeker. Wisdom is pursuit of Truth. It inspires the seeker.

- Intelligence leads you, wisdom guides you.

- An intelligent man understands what is being said. A wise man understands what is left unsaid.

- Intelligence is holding on, wisdom is letting go.

- An intelligent man sees everything as relative. A wise man sees everything as interrelated.

- An intelligent man preaches. A wise man reaches.

Wisdom is generated when values are sprinkled on the ideas generated from information, and the knowledge gained from experiments and experience. The concepts of welfare, progress, etc., are attained along with the concern for others with a sense of selfless service. Wisdom tries to find answers to the deep questions of 'why.'

Satya (Truth), *Dharma* (Sustainability), *Prem* (Love), *Daya* (Compassion), *Neeti* (Justice), *Sahakaran* (Cooperation), etc., are the values to be added to information, knowledge and intelligence. These are Fundamental Sustainability Values (FSVs), which cannot be adulterated or compromised under any circumstances, and which have the full potential for advancing towards a sustainable world. If

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the present generation distances itself from these values, then climate change, global warming, deforestation, desertification and pollution of air, water, soil and mind will teach a severe lesson to humanity for failing to find natural and permanent solutions to the anthropogenic problems and crises.

Enlightenment

Enlightenment is not at all included as a life goal in the Western system of education and learning. It is only in India that the ultimate aim of human life is realised as *Mukti*

or *Moksha* in the last stage of *Sanyasa*. This is the stage in which the mind is filled with the bright light of knowledge and wisdom. The darkness of ignorance is fully absent and these personalities can experience the whole world as 'One' and interrelated. Personalities like Buddha, Christ and Krishna are still adorned and worshipped because they realised the eternal and infinite Truth. Swami Vivekananda has rightly said that principles are more important than personalities. These personalities have become icons of Truth as they are ambassadors of eternal principles and are visionaries of the future. They have shown the light of sustainability and cleared the path of progress for humanity. The scriptures which include their teachings are to be applied according to the needs of place and time and should not be blindly followed. Since these gigantic personalities are enlightened souls, they have no questions, but they possess all answers.

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Sri Aurobindo speaks of the Meta–Humans to solve the problems of humanity. Meta–human is a bio–spiritual necessity for the very survival of the species. Scholar Markand Paranjape writes that: "In Sri Aurobindo's conception of the world, there is a ladder of consciousness, reaching upwards from the very depth of matter and in conscience, through life and mind, the over mind planes, finally to the full manifestation of divine perfection and glory of the super mentalized being. ...... This conception is in consonance with the wisdom of the Upanishads and the yoga philosophy of unfolding levels of consciousness."[9]

The path of wisdom and enlightenment pursued by the saints and sages of India is well above the information and knowledge shared by the modern developed world. Modern science and technology could manufacture atom bombs that threaten life on this planet, while modern development activities threaten the planet itself by creating environmental problems. The confusion and crisis in the modern information and knowledge systems cause confrontations and conflicts in society. The solution lies, as Sri Aurobindo said, in attaining divine perfection through wisdom and enlightenment.

Stages of Life and System of Education in India

Table 1: IKS in Practice: Holistic Vision

4 VEDAS, 4 UPAVEDAS, 6 VEDANGAS, 6 DARSANAS, 2 ITHIHASAS, 18 PURANAS, 18 UPA PURANAS
UMPTEEN KEERTHANAS, STHOTHRAS, THOUSANDS OF TEMPLES, HUNDREDS OF ASHRAMAS AND
MANY SAGES AND SAINTS

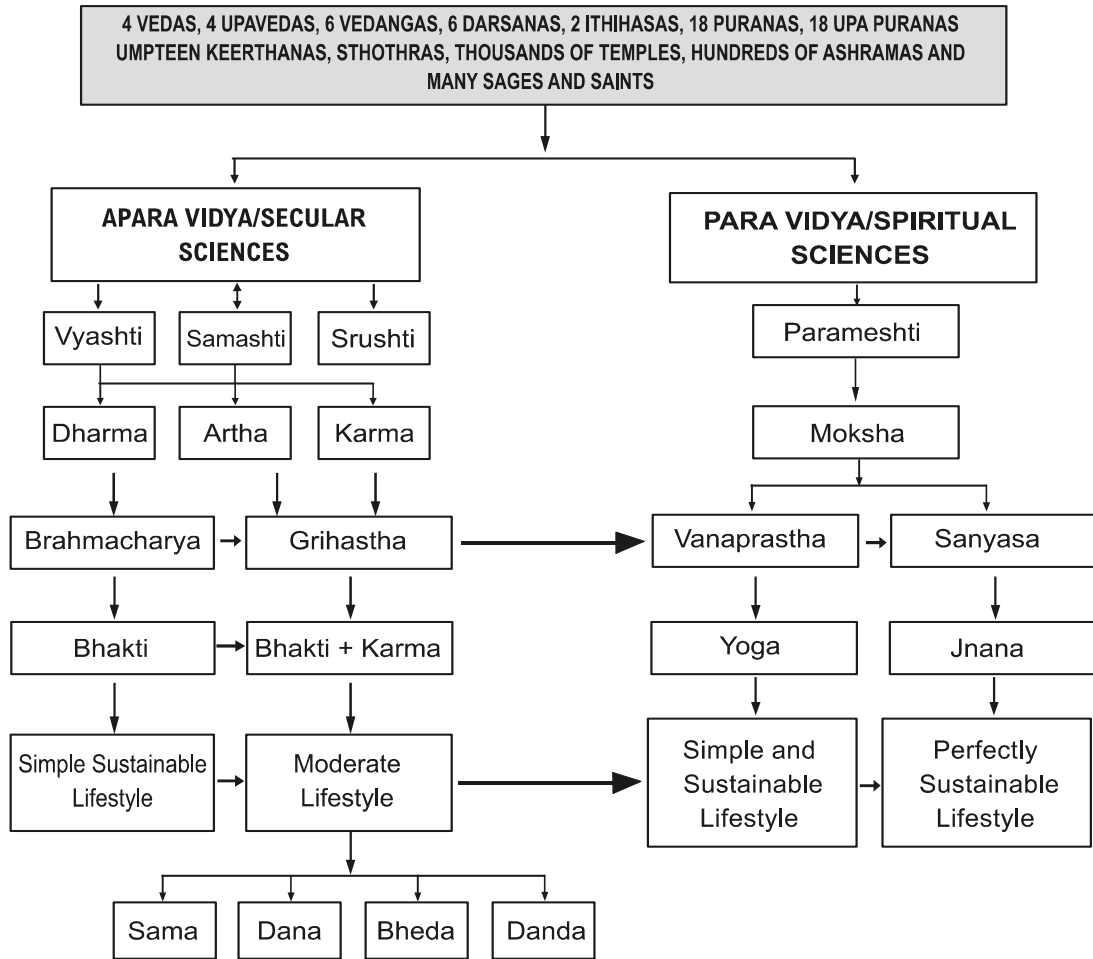| APARA VIDYA/SECULAR SCIENCES			PARA VIDYA/SPIRITUAL SCIENCES	
Vyashti	Samashti	Srushti	Parameshti	
Dharma	Artha	Karma	Moksha	
Brahmacharya	→ Grihastha		Vanaprastha	→ Sanyasa
Bhakti	→ Bhakti + Karma		Yoga	Jnana
Simple Sustainable Lifestyle	→ Moderate Lifestyle		Simple and Sustainable Lifestyle	→ Perfectly Sustainable Lifestyle
Sama	Dana	Bheda	Danda	

Table 1 represents the holistic picture of the dissemination of knowledge in India. *Para Vidya* (Knowledge of Secular Sciences) and *Apara Vidya* (Spiritual Sciences) are the two types of *Vidya* in India. The Indian Knowledge System (IKS) encompassed all the entities of this world— from the individual (*Vyashti*) to society (*Samashti*) and then to all creations (*Srishti/Prakriti*), and finally, to the cosmos (*Parameshti*).

Stages of Life

The four goals of an individual in this life are: *Dharma, Artha, Kama and Moksha.* The individual life passes through four stages — *Brahmacharya* (Student life), *Grihastha* (householder), *Vanaprastha* (Forest dweller/Retired life) and *Sanyasa* (Perfectly detached life). The first two stages represent the *Pravritti dharma* (with *Dharma*, *Kama* and *Artha*) and the last two stages represent *nivritti dharma* (with *Moksha). Bhakti, Karma, Jnana and Yoga* are the four types of spiritual practices to be accomplished by an individual during the life span. The four levels of education —information, knowledge, wisdom and enlightenment — are spread over these life stages of a person. The life based on eternal and ephemeral values were very useful for sustaining society and nature. The householders were also taught how to equip themselves with the four tactics of life suitable to the situations – *Sama* (process of pacifying), *Dana* (process of giving incentives*), Bheda* (process of dividing) and *Danda* (punishment).

Gurukula: Brahmacharya for Gaining Information

Brahmacharya is the stage where the initial information of the world is gathered from the educational institutions. It is "one of the five *Yamas* (spiritual rules) listed by Patanjali in the sacred text of *Yoga Sutra*. It is also one of the ten *Yamas* listed in the *Upanishads*. In this context, *Brahmacharya* refers to sexual restraint, marital fidelity and chastity."[10] The inculcated *Bhakti* or devotion in *Brahmacharya*, nurtures the capacity of attention among students, by which the *Varta* or information on the quality and quantity of the abundant storehouse of Sanatana theories and principles are absorbed.

> **The only advice given to the students on the occasion of the convocation was "*Satyam Vada Dharmam Chara*" (Tell only Truth and do only *Dharma*). The Truth that they receive from the *Gurukula* is "*Ekam sat viprah bahudha vadanthi*" (Only one Truth, but wise people call it by different names).**

During the *Gurukula* system of education of fifteen to sixteen years, the students are expected to familiarise themselves with the information revealed through the *Vedas, Vedangas, Upa vedas, Ithihasas* and *Puranas.* After completion, the only advice given to the students on the occasion of the convocation was "*Satyam Vada Dharmam Chara*" (Tell only Truth and do only *Dharma*). The Truth that they receive from the *Gurukula* is "*Ekam sat viprah bahudha vadanthi* " (Only one Truth, but wise people call it by different names). During this stage, the students become familiar with both the secular and spiritual sciences so that they develop a holistic vision about life and the world.

A perfect message of the Oneness and the interrelationship that exists in the universe as a whole is the information that the students get here. Feeling of one with the universe, universal love, compassion, sense of justice and cooperation are the values inculcated so that they can dedicate themselves to their future life. With this information and training in values, the students prepare for entry into life's experiments to acquire more knowledge through life's practices.

Grihastha: Experiments and Experience

In India, "*Jnanam* means theoretical knowledge and *Vijnanam* means practical knowledge."[11] This definition is given by Prabhupadada during his conversations and morning walks (1975). Knowledge about planet Earth has changed a lot in the last few centuries and it will continue to change in the future as time changes. Knowledge seeks to answer the questions 'how' and partially 'why', and reflects the urge for more information. *Vijnanam* also means special knowledge possessed by an individual who is seeking ultimate reality. We are

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expected not to cling on to the senses but go beyond that using the faculties of knowledge, wisdom and enlightenment with the help of the mind, intelligence and intuition. India has a great tradition in the principles and practices of the materialist world. She possesses Kanada's *Anava Shastra* and Aryabhata's Astronomy and Cosmology along with the materialist philosophy of the *Charvakas*.

Grihastha is the second stage of life where the theoretical foundations and information gathered from Brahmacharya are put to practical use. This is the second quarter of life where the *bhakti* attained from student life is blended with *karma* for leading a regulated and happy family and professional life, as well as to satisfy human needs and desires (*Kama),* and the acquisition of wealth (*Artha*). It is here that "people have also to perform the rituals and practise the religious observances and religio–spiritual discipline prescribed by the scriptures for their *Ashrama*. The values of *Artha* (wealth and prosperity) and *Kama* (legitimate desires for social achievements and happiness in this life and in heaven) are pursued (*Sa-kama- karma*) in this stage based on *Dharma* and oriented towards the next stage."[12]

Household, institutional, organisational and social responsibilities are completed with the acquired knowledge. Moreover, by the time the householder completes his/her life in the *grihastha* stage, sufficient experience would have been generated in life to be shared with the coming generations. Many of the pieces of Indian literature on various topics are the wisdom of the people who experienced life. A major portion of the *Apara vidya* in India was meant for the *Grihasthas* or householders.

Vanaprastha and Wisdom

Vanaprastha is one who lives in forests. Away from the busy schedules of work with stress and strain, an individual can retire from active life. This is the period of contemplation of the experiences of the *grihastha*/ householder life — both failures and successes. Major portion of the Indian spiritual and secular literature was written in the serene environment of the forests. The men of wisdom who established Truth after appraising, measuring, debating, verifying and creating their works have enriched the wealth of wisdom in India.

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The Upanishads are the sources of wisdom. Since Sanatana Dharma, or what is commonly called the Hindu philosophy, had an integrated vision of life and the world, the whole literature dealt with both material and spiritual aspects, and there was no strict division between spiritual, social and material/physical sciences.

Seeking Truth is the purpose of any knowledge system. There are two types of Truth —eternal and ephemeral. Ephemeral Truth changes according to time and place

and hence is temporary. But eternal Truth is beyond time and space and therefore, this Truth does not change quite often. The nature of Truth determines the nature of enquiry also. The enquiry or search for partial Truth leads to a partial analysis or micro and specialised study and the search for the eternal Truth leads to a holistic study or macro study. A blending of both are necessary to get the full picture of reality.

Sanyasa: Search for Enlightenment

Here, the sages, saints and *sanyasins* have to observe the *nivritti dharma. Nivritti dharma* means detaching oneself from the fruits of *Pravritti Dharma* (*Karma*) and freeing oneself to attain *Moksha* or liberation. Hence in the *sanyasa* stage *Kundalini Yoga, Dhyana Yoga or Raja Yoga, and Jnana Yoga* are observed by them. All these methods of practice are helpful to attain *moksha* in this life itself.

The final two stages of life are totally alien to Western society. It is not necessary that a person should pass through all the former three stages — *Brahmachariya, Grihastha and Vanaprastha* — to become a *sanyasin.* Any individual can become a *Naishtika Brahmachari* (Lifelong student/researcher) and devote their entire life towards attaining information, knowledge, wisdom and enlightenment. Sankaracharya and Swami Vivekananda are examples. They literally experienced the light of Truth throughout their life by detaching from the luxuries and comforts of the common worldly existence. Since they were holistic seers who deeply studied the human experiences of the past, experimented

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with the present, and explored the future, they are venerated and revered even after their life. The Indian division of the stages of life and the levels of knowledge are gradual and natural evolution of human minds from the concrete world to the divine abstract soul (*Parabrahman*). All categories of people at different levels of awareness are genuinely accommodated and allowed to advance to the apex of knowledge (Enlightenment/Experience of Oneness) in this system. This enlightenment of the divine personalities, like the great *Rishis* of India, is the torch of the Indian system of information, knowledge and wisdom.

Indian *Gaveshana* (Research)

Research is called *Gaveshana* in Sanskrit. The word is a combination of '*eshana*'

(search) and '*gav*' (Cow). It would be interesting to trace the etymological history of the word *Gaveshana* (Research). As noted above, it literally means the search for the cow and the search by the cow. When a calf searches for her mother cow from the herd, she correctly identifies her from among the many cows of similar colour and size. This corresponds to the tracing of the real Truth in the world by a researcher who is concerned with the problems of society. The next explanation is more interesting. A cow grazing in an open ground, first identifies and selects only the variety of grass from among different types of herbs and bushes. Then the cow cuts it and swallows it for the time being and gets ready for rumination. After rumination, it is again swallowed and after digestion, the grass is turned into nutrients which helps its growth and supplies milk to society.

Table 2: Ancient Indian Lifelong Learning and Modern Blooms Taxonomy (BT)

Stages of Life	Mode of Education	Relevant BT
Brahmacharya or Student life — Information gathering; Study of Principles and theories.	Education at the '*Varta*' or information level. *Bhakti* and values are also nurtured. Emotional and intelligent quotients are promoted.	Remembering and understanding by hearing, repeating, reciting, interpreting, summarising and practising.
Grihastha—From Principles to Practice.	Moving from *Brahmacharya* to the practice of Kama.	Analysing and applying, interpreting, demonstrating, illustrating, comparing, discussing, criticizing and solving. Practical Experiments and experience in life.
Vanaprastha — Retirement to the Forest. Recollecting *Grihastha* experiences.	Distributing the practical wisdom and values acquired from householder life to the society. Attainment of wisdom.	Evaluating and creating; Contemplating, appraising, verifying.
Sanyasa— Secluded contemplation and spiritual wisdom.	A superconscious *Turiya* stage in which individual consciousness merges with Universal Consciousness, leading to 'Oneness' and 'spiritual wisdom.'	The Bloomsburg taxonomy has no corresponding tool of knowledge at this Stage.

This corresponds to the identification of the relevant research problem from among many social problems by a researcher, then collection of data and analysis of it from which conclusions and suggestions are drawn for the welfare and progress of society.

Bloom's Taxonomy was developed by Benjamin Bloom through his celebrated work, *Taxonomy of Educational Objectives: The Classification of Educational Goals* (2001). Bloom developed this to make the classroom teaching more effective by analysing the appropriate processes of education and suggesting the one that is best-suited at each level of learning. In Table 2 we can see that the last stage of Indian education—*Sanyasa* and the stage of Enlightenment— are not at all visualised in the Blooms model. This shows that the Indian system of education is more holistic and integrated.

Sri T.R. Somasekharan in his book, '*Bharatathinte Shastraparamparyam*' (The Scientific Tradition of India), gives a list of books that have contributed to world of knowledge by the ancient *Rishis* of India.[13] The authors were spiritual Saints and Sages and at the same time researchers seeking Truth in the secular way. This is the rare beauty of India where the spiritual and secular life were considered as the two sides of the same coin. The list includes only a portion of the unparalleled contributions to the world of knowledge made by Indian Rishis. In the Rig Veda about 1000 medicinal plants are mentioned. It also says about boats having hundred oars (*Shatharitram Navam*), sea voyage (*Nava Samudra*). In the *Atharva Veda*, the germs that cause diseases, especially Tuberculosis, were identified and studied. The *Garbhopanishad* speaks of Embryology and *Subalopanishad* reveals facts about cosmology that are a wonder for modern cosmologists. References of cities made of stones (*Ashman Mayeepuri*) and Iron (*Ayasee Puri*) could be found in India's ancient literature.

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We can see the bright light of the fire made through the friction of *Arani* by Angiras, who is the seer of 1216 mantras of Atharva Veda. Water clocks were the former instruments of modern ticking clocks and digital watches, during the period of

Bhaskaracharya. Bhaskaracharya also made the science of Mathematics the apex of all sciences (*Ganitam Murdhanisthitham*). The words *Bhugola* (literally means: the Earth is Round) and *Brahmanda* (Oval shaped Universe) were common words in India, centuries before the birth of Magellan. Five thousand years ago, Pippiladan taught about blood circulation. As already seen, the word research very much originated from the search for and by the cows (*Gov– eshana* = Gaveshana; *Gov* = Cow and *Eshanam* is search).

Conclusion

The system of education in India is spread across the moment of conception to the cremation ceremony. The *Shodasha Karma* package which instructs an individual to observe sixteen rituals right from the moment of creation to cremation of an individual clearly brings out the holistic aspect of the Indian system of knowledge.

The Western system of education has been able to contribute a lot to make life fast and easy with the help of science and technology. But, basically the anthropocentric and anthropogenic factors of modern science kept nature and environment at a distance. India always treated humans as a part of nature. That is why *Garbhopanishad* (embryology) and *Subalopanishad* (Cosmology) had become part of the ancient Indian Knowledge System. This is the land where spiritual and secular thoughts simultaneously flourished without any clash or frictions, and this model could produce scientific tempered Sages and spiritual tempered scientists. Here, both science and spirituality were regarded as the two sides of the coin of Truth and scientists and sages were seeking the truth of the intrinsic oneness of the coin. The 21st century needs this holistic Indian model.

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