

Spirituality: The Science of Self Realization, its application to transform present Engineering & Technical Education in India (In the light of Indian Philosophy ‘Kāśmīra Śaivism’)

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Abstract

The most dangerous and misleading concept about Spirituality is the seated and settled concept of false connectedness with the religion and its practices which imposes the thought to consider something external to be the most powerful entity and bestow oneself for the profitable advantages under fear or participate in the practices compulsorily without understanding the real underlying scientific cause among the students of the Engineering and Technical Education or more or less likely to be present among every common person presently in our country ‘India’. This thought is the root cause which has destroyed the scientific era of advanced knowledge of Bhārata, and made the space for ignorance and unwillingness towards the shining glorified advanced Engineering and Technology related knowledge sources of Bhārata. The horrific tool of destroying the ‘Bhāratiya Sikṣā paddhati’ has resulted into the lack of knowledge of Saṃskṛta and this lack has created a state of language paralysis generating a pedigree of those students who are not able to access any source of bhāratiya vijñāna which has been encoded in Saṃskṛta and of much advanced state. Today there is high demand of time that we should turn towards the reality and enlighten our technical students with the very important fact of life to be a better human first; afterwards scientist or engineer; to use our own body and mind as a laboratory of exploring and investigating the ideas rather than making an external atomic industry for destruction, to search for the peace and ultimate seed of life, to see the universe same from within and outside both, to feel the sympathy and have empathy for all, to understand the own heritage of śāstra and explore the ideas propounded there long back in our history about different technologies whether it is Indian metallurgical system known as rasa-śāstra, or Indian aeronautical system known as Vimāna-śāstra; and many more others like that. This can only be done when we become able to explain the real meaning of ‘spirituality’ and will be able to culminate the virtues and ethics in shaping out their ‘buddhi’. Whatever comes as good or bad ultimately comes from the mental constructs and

shaped psychology, so all the mental exercises must be focussed towards creating a curiosity of the seed of life, purpose of life and search of the right path for that journey through which one can realize oneself. Spirituality is neither a religion nor a custom, it is the realization of oneself; it is to understand one’s delimitations and merging oneself in one’s own mega universal form. For this purpose when we search the path, we can come across many practices, but selection is totally dependent upon our own intellect. If a practice is for the destruction, killing and giving pain to others, it can never be a tool to realize oneself. This paper is going to highlight the science of spirituality and how its application is the need of the hour in the present Engineering and Technical Education System in India.

1. Introduction

The first question that comes in the discussion is the term ‘spiritual’. What is ‘spiritual’? or what does it stand for? In the scientific community it is ‘related with spirit or soul’. But in the realm of Indian philosophy, the term occupies the name as ‘ādhyātmika’; which is derived from ‘adhi’ prefix and ‘ātman’¹ root where the term ‘ātman’ denotes ‘self’.

Acc. to the beautiful Indian Philosophy, flourished in the valley of Kashmir and known as Kāśmīra Śaivism, the universal consciousness is denoted by different terms like *cit*, *parama śiva*, *anuttara* etc. and considers all the manifestation as a reflection of pure one. Śiva-Sūtra explains ‘ātmā’ as ‘caitanya-ātmā’ which clearly states that consciousness is itself called as ‘ātmā’.

In the commentary of this sutra, Śiva-Sūtra explains that in this world, nothing exists which is outside the range of consciousness. The activity of consciousness is universal throughout. A conscious being is one who conspires (i.e. thinks), who is absolutely free in all knowledge and activity. *Caitanya* or consciousness is the state of one who is *cetana* or conscious. (The *syāñ*-suffix in) *caitanya* shows relationship. *Caitanya*, therefore connotes absolute freedom in respect of all knowledge and activity (*paripūrṇaṃ svātantryaṃ*). The universal

consciousness or *Parama Śiva* alone has absolute freedom, others (from *Sakala* or individual delimited consciousness upto *Anāśrita Śiva* in the sequence of manifestation) do not have this absolute freedom. Though *Parama Śiva* has infinite number of other attributes such as eternity, all pervasiveness, formlessness etc., yet absolute freedom is the predominant attribute so this is denoted by the noun ‘*caitanya*’ (the state of being conscious). Therefore this *caitanya* or consciousness which is Absolute Freedom is *Ātmā*. And the path for the realization of this absolute free will of our own is ‘*ādhyātmikā*’ or Spirituality.

In *Kāśmīra Śaivism*, the Supreme called as ‘*Parama Śiva*’ or ‘*Cit*’, is not only ‘*prakāśa*’, but also ‘*vimarśa*’. The word ‘*prakāśa*’ is untranslatable. Literally it means light, illumination. Just as light makes everything visible, even so that being there, everything else is. In the words of *Kaṭhōpaniṣad*: ‘*Tameva bhāntaṃ anubhāti sarvaṃ, tasya bhāsa sarvaṃ idaṃ vibhāti*’. ‘It shining, everything happens to shine. By its light alone does all this appear.’ Ultimate Reality, is not only Sciousness (*prakāśa*), but a sciousness that also *scires* itself (*vimarśa*). It is not simply *prakāśa* lying inert like a diamond, but surveys itself. This sciring or surveying itself by Ultimate Reality is called *Vimarśa*³. Reality in its ultimate aspect is *Cit*⁴ or *Parāsaṃvit*. *Cit* or *Parāsaṃvit* is untranslatable in any other language. Generally it is translated as ‘Consciousness’. But it should be clearly understood that *Cit* is not exactly consciousness. The word Con-sciousness connotes subject-object relation, knower-known duality. But *Cit* is not relational. It is just changeless principle of all changing experience. It is *Parāsaṃvit*. It has, so to speak, the immediacy of feeling where neither the ‘I’, nor the ‘This’ is distinguished. It is the ‘coalescence into the undivided unity’ of ‘I’ and ‘This’. Perhaps the word ‘sciousness⁵’ may, to some extent, express the idea contained in *Cit* or *Parāsaṃvit*. To use the verb contained in consciousness, the Ultimate reality or Supreme Self is the *Self Sciring Itself*⁶. In the words of *Prtayabhijñā Śāstra*, it is ‘*prakāśavimarśamaya*’.

Ultimate Reality or *Parama Śiva* is ‘*prakāśa-vimarśamaya*’. In that state the ‘I’ and the ‘This’ are in an undivided unity. The ‘I’ is the ‘*prakāśa*’ aspect, and the ‘This’ or Its consciousness of ‘I’ as itself is the ‘*vimarśa*’ aspect. This *vimarśa* is *svātantrya*, Absolute will or *Śakti*. This *Śakti* has been called as ‘the Heart of the Supreme’ in *Parāpraveśikā* by *Kṣemrāja* (*hṛdayam paramēśituḥ*). But *Śakti* is only another aspect of the Supreme Self. In the supreme experience, the so-called ‘This’ is nothing but the Self. There is one Self experiencing Itself. This *vimarśa* or *Śakti* is not content-less. It contains all that is to be.

“*yathā nyagrodabījasya śaktirūpo mahādrumaḥ.
Tathā hṛdayabījasthaṃ viśvamataccarācaram*.”

“As the great banyan tree lies only in the form of potency in the seed, even so the entire universe with all the mobile and immobile beings lies as a potency in the heart of the Supreme.”

Another example that is usually given is that of the peacock. Just as a peacock with all its variegated plumage lies as a mere potency in the plasma of its egg, even so the entire universe lies in the *Śakti* of the Supreme. The *Śakti* of the Supreme is called as *Citi* or *parā-Śakti* or *parā vāk*.

Parama Śiva has infinite *Śakti*, but the following five⁸ may be considered to be the main ones:

1. *Cit* – The power of self-revelation by which the Supreme shines by Himself. In this aspect the Supreme is known as *Śiva*.
2. *Ānanda* - This is Absolute Bliss. This is also called *svātantrya*- absolute will which is able to do anything without any extraneous aid. (*Svātantrayam ānandaśaktiḥ*). In this aspect, the Supreme is known as *Śakti*. In a sense *Cit* and *ānanda* are the very *svarūpa* (nature) of the Supreme. The rest may be called His *Śaktis*.
3. *icchā* – The Will to do this or that, to create. In this aspect, He is known as *Sadāśiva* or *Sadākhya*.
4. *Jñāna* – The power of Knowing. In this aspect, He is known as *Īśvara*.
5. *Kriyā* – The power of assuming any and every form (*Sarvākārayogitvam Kriyāśaktiḥ*). In this aspect, he is known as *Sadvidyā* or *Śuddha-vidyā*.

The universal consciousness consists of infinite powers and is the underlying principle of whole creation. In the process of manifestation this universal consciousness itself converts self; into delimited diverse expressions which are bound into limited attributes; occupying limited powers.

This thought is the fundamental on which all the answers related with the mysteries of the universe are dependent. In *Kāśmīra Śaivism*, ‘*ātman*’ is a technical term denoting the Pure Consciousness. Whatever may be taken as the meaning of ‘*ātman*’, it is definite that spirituality is related with self or pure consciousness i.e. it is related with the realization of one’s own real form. Thus the term ‘*ādhyātmika*’ symbolizes everything which is related to the Pure Consciousness or self.

2. Spirituality: The Science of Self Realization

In order to make the understanding about spirituality more acceptable, we need to understand, explore and explain ‘Spirituality’ and to understand the Spirituality, we need to understand the term ‘Science’. So we will start the discussion with the explanation of that which is called as Science. Science is the intellectual and practical activity encompassing the systematic study of the structure and behavior of the physical and natural world through

observation and experiment. As it has been mentioned clearly above that Spirituality is the science of realization of self. So we have to understand that when the object of investigation is self, observation and experiment must also be such which should be compatible for the analysis of the subject. Then only the results will be scientific and global. In the field of science, three necessary components are there- Object of investigation, means of investigation and the investigator itself; or in the words of Indian Philosophy, one is *prameya* (object of cognition), second is *pramāṇa* (means of cognition) and the third is *pramāta* (cognitor/observer). If the object of investigation is self, then the instrument of investigation must also be compatible and capable of inquiring the object; otherwise the experiment will fail. That is the reason when we start enquiring about the self, we have to use our own body, mind and delimited consciousness as the means of cognition or instrument of investigation. This investigation procedure is Spirituality. The highest state of knowledge that is generated during the investigation procedure is Spiritual Intelligence. It is a matter of great surprise that many learned intellectuals are not able to understand this small important fact that the compatibility of means of investigation has to be understood deeply. Many times, persons select a subject of human behavior, psychology and spirituality of self-realization to investigate and apply the methodology of investigation as exported from the western understanding to prove it in an external laboratory. It should be understood that the investigation methodology should always be in proper accordance to the demand of the research, but many intellectuals forget to have this in mind during discussions and debates over such areas of research.

In *Kāśmīra Śaivism*, the pure consciousness or *Parama Śiva* has infinite powers and delimited consciousness is created after the two layered delimitation. After primary delimitation, pure consciousness loses its infinite attributes of *iccā*, *jñāna* and *kriyā*; and gets converted into five⁹ constituents of pure creation i.e. *śiva*, *śakti*, *sadāśiva*, *īśvara* and *śuddha vidyā*. After primary delimitation, consciousness undergoes a secondary delimitation of *Māyā*¹⁰ and its five *kañcukas* (*kalā*, *vidyā*, *rāga*, *niyati* and *kāla*). This delimitation converts the primarily expressed consciousness into delimited consciousness of secondary stage and generates different *jīvas* of different stratum as per the degree of delimitation. After this constraint, delimited consciousness is termed as *jīva* or *saṃsārin*¹¹. Whatever is called as a dead material in the field of Science, gets formed when the degree of delimitation of powers (*sarvakartṛtva*, *sarvajñātrtva*, *pūrṇatṛptitva*, *svātantrya* and *nityatva*) reaches at its peak. The so called dead or nonliving material is maximally constraint in its powers but is also a manifested entity of pure consciousness. The reverse journey of transcending back from gross to subtle;

subtle to subtler and subtler to subtlest consists of many paths where many vehicles move in the form of different practices in order to fasten the journey and reaching to the goal. These paths are termed as *upāyas* and the vehicles are *homa*, *yāga*, *japa*, *tapas*, *dāna* and *pūjā* etc. But *Kāśmīra Śaivism* advocates this point very strongly that these *upāyas* or paths are only means to indicate towards the ultimate; they themselves are not able to measure the pure consciousness¹². As has been stated in this verse-

**“Upāyajālaṃ na śivaṃ prakāśayed,
ghatena kiṃ bhāti sahasradhītiḥ.
vivecayannitthramudāradarśanaḥ,
svayaṃprakāśaṃ śivamāviśtkṣanāt.”**

This is the reason why it is said that the *mūrti* in a temple or in a home is only a source and its *pūjā* etc. is only an indication and channelization of delimited consciousness towards the cosmic energy but that *pūjā* or the *mūrti* is not merely sufficient to measure out the pure consciousness because the *prakāśa* form of pure consciousness is illuminating itself as well as illuminating the other objects. An object like a jar or *mūrti* etc. which is itself illuminated by that Pure Consciousness cannot measure out the pure consciousness just as we can never cross our own shadow with our own feet. Thus at this level all the *pramāṇas* or *upāyās* and the vehicles are proved as incompatible. This is important to understand that the external laboratory tools are only sufficient to measure out a subject in the research upto a certain fixed extent but not beyond that. This is the point where we need to understand that why for the experiment of spirituality we need our own body, mind and delimited consciousness as a laboratory and instrument.

3. Hierarchy of emergence of Spiritual Cognition as per *Kāśmīra Śaivism*

The process of emergence of Spiritual intelligence starts from the lowest level in the delimited consciousness and with its growth, delimited one moves upward in the upper levels of creation. Thus there are three levels in the advancement of spiritual intelligence; according to the growth of levels of cognition towards the advanced stages of creation. The first and the lowest one is at impure creation, the second resides at the transitional phase and the third one is seated at the level of Pure Creation. The process of cognition underlies in the five stages of expression i.e. *jāgrat*, *svapna*, *suṣupti*, *turīya* and *turīyātīta*.

3.1 Normal Cognition

In the lowest level there are 25 *tattvas* of creation from *puruṣa* to *pṛthivī*, in which the cognition process has

pramātā, *pramāṇa* and *prameya* distinguished and diversified. Here –

1. *pramātā- sakala*
2. *pramāṇa-* all like direct perception, inference etc.
3. *prameya – 25 tattvas*

36 Tattvas	
<p><i>Śuddha-tattvas</i></p> <ol style="list-style-type: none"> 1. <i>Śiva-tattva</i> 2. <i>Śakti-tattva</i> 3. <i>SadaŚiva-tattva</i> 4. <i>Īśvara-tattva</i> 5. <i>Śuddha-vidyā-tattva</i> <p><i>Śuddha-aśuddha-tattvas</i></p> <ol style="list-style-type: none"> 1. <i>Māyā</i> 2. <i>Kalā</i> 3. <i>Vidyā</i> 4. <i>Rāga</i> 5. <i>Niyati</i> 6. <i>Kāla</i> 	<p><i>Aśuddha-tattvas</i></p> <ol style="list-style-type: none"> 1. <i>Puruṣa-tattva</i> 2. <i>Prakṛti-tattva</i> 3. <i>Buddhi</i> 4. <i>Ahaṁkāra</i> 5. <i>Manas</i> 6. <i>Five jñānendriyās</i> 7. <i>Five karmendriyās</i> 8. <i>Five tanmātrās</i> 9. <i>Five bhūtas.</i>

Figure 1

3.2 Conversion of Normal Cognition into Supra-cognition

In the second level of transition, from *Māyā* to *Kāla*, the process of normal cognition persists as it is; but for the delimited reflections like us, who are at the lowest level, it is observed as Supra-cognition. Here –

1. *pramātā- pralayākala*
2. *pramāṇa-* none
3. *prameya – none*

3.3 Supra-cognition directed towards initiation of Spiritual Cognition

In the third or the uppermost level of pure creation, the process of cognition turns into the initiation of the spiritual cognition (at the level of *śuddha-vidyā*) and further initiates the process of generating the knowledge related to the *tattvas* of pure creation, inculcating the knowledge of the real self or Pure Consciousness. It is just a stage of directing or indicating towards the real nature of pure one. Here –

1. *pramātā- vijñānākala*
2. *pramāṇa-* luminosity of pure consciousness
3. *prameya – vimarśa* of pure consciousness

3.4 Enriching the advanced stages of Spiritual cognition

After the stage of *śuddha-vidyā*, the cognition of pure *tattvas* presents direct perception of real or pure creation and self-realization or the perception of one's own mega form i.e. pure consciousness flourishes. Here –

1. *pramātā-* Pure Consciousness/ *Śiva*
2. *pramāṇa-* Pure Consciousness/ *Śiva*

3. *prameya* – Pure Consciousness/ *Śiva*

As it is made clear that after the primary and secondary delimitation gross aspect comes into existence. So the maximum the delimitation; the maximum is the grossness. And when we start the process of investigation about the spirituality, we start from the grossest aspect of manifestation with the help of our own body and mind as the laboratory and our delimited consciousness as an instrument. In this process the first realization comes about the third level of manifestation, which is our physical and mental plane. During the realization at this level, knowledge about the composition of the gross and secondarily delimited consciousness bound in the form of body and mind (*piṇḍa*); upto the level of 25 *tattvas*, gets generated. These *tattvas* are from *prthavī* to *puruṣa* in reverse order of manifestation; consisting of 5 *bhūtas*, 5 *karmendriyās*, 5 *jñānendriyās*, 5 *tanmātrās*, *manas*, *buddhi*, *ahaṁkāra*, *prakṛti* and *puruṣa*. After the realization of this level, delimited consciousness realizes that every subtle can be manifested as gross when 5 *tanmātrās* take the conversion into 5 *bhūtas*, and every gross manifestation consists of some subtle aspects. This is the reason why micro and Nano-organism like protozoan, viruses and bacteria etc. acquire a gross form through staining and slide preparation and come into the range of visualization through the high resolution microscope otherwise they remain subtle and beyond the range of our normal eyes and cognition. Further the thought becomes strong that there is something subtle always residing everywhere in each and every constituent of universe. This realization of the subtle aspects generates a kind of *buddhi* to treat everyone and everything same within and outside and acknowledges the transformation of cognition process from normal to supra-normal level. The flow of this kind of knowledge continues in all the phases of manifestation of consciousness i.e. in *jāgrat*, *svapna*, *susupti*, *turīya* and *turīyāṭīta*. So a transformation of thoughts and mental constructs is seen in all the phases of manifestation. Even the dreams of such kind of enlightened persons consist of high lightened thoughts containing the contents of wisdom.

After this level if the practice for the realization continues, the delimited consciousness reaches the second level of manifestation and acquires the knowledge about the transition forms i.e. in between the pure and impure creation. Here delimited consciousness is seated in the principle of *Māyā* and its five constituents (*pañcakañcuka*). *Māyā* is the delimiting principle which constraints the powers of Pure Consciousness at secondary level and creates *jīva*. So here the level of delimitation changes slowly and steadily with the change in the level of *tattvas* i.e. *kalā*, *vidyā*, *rāga*, *niyati* and *kāla*. As the level varies in accordance of these *tattvas*, the nature of cognition and knowledge also changes in the transition

phase. When delimited consciousness is able to access the knowledge about the *tattvas* of pure creation starting from *śuddha vidyā* onwards and directed towards Pure Consciousness, the delimited consciousness becomes free from secondary delimitations, and now only primary delimitation remains to be rectified, realized and understood.

At the level of *śuddha vidyā*, the cognition is directed towards the realization of the pure creation. This is the state when spiritual intelligence arises and is oriented towards the cognition and realization of one's own real form i.e. Pure Universal Consciousness or *Parama Śiva*. Here comes the starting of achieving the target of the complete journey of delimited consciousness towards realization of self.

4. Means of attaining Spiritual Intelligence

In the view of *Kāśmīra Śaivism*, there are four *upāyās*¹³ or means of attaining the supreme goal. They are *anupāya*, *śāmbhava*, *śākta*, and *āṇava-upāya*. Of these the first *anupāya* (nomen) or *ānandopāya* (blissful means) does not really involve any process. Due to *Śaktipāta* or descent of grace in a very intense degree, everything needed for the realization, beginning from the liquidation of the atomic impurity upto the recognition of the state of *Parama Śiva*, may be achieved by the aspirant immediately and without going through any *sādhana* or discipline. Here the direct means is *Śakti* herself, and a word from the guru, the spiritual teacher, regarding the identity of the individual with the ultimate Pure Consciousness is sufficient to reveal the truth.

Abhinavagupta, the most popular scholar of *Kāśmīra Śaivism*, traces the following steps to *bhāvanā*. *Bhāvanā* is the power of spiritual attention, a total dedication of the mind to one central thought, a spiritual thrust towards the source of one's being. A *sādguru* initiates the aspirant into the mysteries of the *Āgama*¹⁴, into the irrefutable conviction of the essential self being *Śiva* (directed towards Pure Consciousness) and the second step consists in *Sattarka*. *Sat-tarka* does not mean logical chopping, but training the mind in harmonious consonance with the truth of essential self being *Śiva*. The *tarka* or logic which is 'sat' i.e. cannot be falsified at any of the states of time (*trikālābādhitam*) is called as 'Sattarka'. This culminates in *bhāvanā*. To attain this state of *Sattarka*, stopping of all the other fluctuations of mind is important and that process has been termed as *Vikalpa-kṣaya*. *Vikalpas* are the mental constructs which are continuously gyrating in our mind. When we succeed in stopping the diversified flow of *vikalpas*, we will be able to achieve a peaceful level and a focused concentration will be established.

The right means therefore is *sattarka*, pure intuition, which can be attained through various practices¹⁵ like *yāga* (sacrifice), *homa* (oblation in fire), *vrata* (solemn vow),

japa (repetition of holy word), and *yoga* (spiritual discipline). *Yāga* is offering of all entities to the ultimate for the purpose of attaining firm conviction in the form of determinate knowledge. Offerings into consecrated (*homa*) is the dissolution of all entities into the fire of consciousness of ultimate, who takes delight in consuming all and making them remain as the flame of the fire alone. Repetition of mantra (*japa*) is for the purpose of enlivening reflective cognitions but without being dependent on them existing as knowable externally or internally and appearing as if they are distinct from highest reality. *Vrata* is the perception with firm conviction that the body, a jar etc. are in essence identical with the ultimate, which is not to be attained by any other means. As it is said in *Nandiśikhā*, "The highest vow (*vrata*) is the harmony of all (*sarvaṃ sāmyaṃ paraṃ vrataṃ*)."¹⁶ These all means can be practiced for attaining and moving forward on the path of Spiritual Intelligence.

5. Application of the Science of Self Realization to transform present Engineering & Technical Education in India

If we will teach our technical students, this science of self-realization, we will not only be able to make them a better Human, but also we will be able to re-direct them towards the ultimate goal of life, leaving the path of destruction, killing, greed, frustration and depression. We will save our future generations from unwanted suicides and can be able to generate a better peaceful happy life for them. If we can become able to establish a *Yoga and Yajña Centre* in our technical institutions, we can practically make this effort possible in order to re-direct the excessive energy of our technical students in a positive direction and can inculcate the spiritual intelligence. As the students who are in the age group of 18 to 26 years in our technical institutes are full of a lot of energy, and in lack of proper channelization of that abundance of energy, they come across many negative harmful works and gets doomed in them. If we really want to transform their lives, we must have to think about the procedure of providing them healthy, peaceful, constructive positivity and pure knowledge oriented tasks. This can only be done through providing them the knowledge source of wisdom *The Vedas* and introducing them the practical application of *Yoga* and *Yajña*. *Yoga* will enrich their physical and mental strength, *Yajña* will direct their mental strength and energy towards the cosmic energy through the *mantra & śūkta* (*Hiraṇyagrābha*, *Nāsadiya*, *Puruṣa*, *Vāk śūkta* etc.) of *The Vedas*; and other *Saṃskṛta* texts will provide them good ethics and values which are helpful to get the indication toward ultimate and self, if taught in academics. Once each and every technical student attains a direction

towards enriching Spiritual Intelligence, their delimited consciousness will become able to access the knowledge of all the sects of time and space and the vast source of knowledge will be accessible to them at one click of their own consciousness. If our technical students will be focused in these efforts, their concentration will be much more increased in the studies and every work; in turn it will change their living attitude in the daily life and chances of their entrapment into drugs and abuses will be reduced and ended. We will be able to psychologically counsel our technical students regarding their problems more easily. Deeper the level of their concentration, deeper will be the knowledge of the realization of the self and the universe. When they will become able to understand that everything is the manifestation of the same energy both within and outside, their behavior towards others will be changed, and they will be able to diagnose and experiment the astonishing discoveries and to rediscover the marvelous findings of the technologies recorded in the history of *Bhārata* long back by understanding the texts encoded in *Saṃskṛta*, if *Saṃskṛta* becomes a part of their academics. Nobody will be able to steal that knowledge and make a patent under their names

¹ Singh, J., *Śiva-Sūtra*, Motilal Banarasidass Publishers Private Limited, Delhi, 2012, pp.6 (*caitanya-mātmā-S.S.1*)

² Singh, J., *Pratyabhijñāhṛdayam*, Motilal Banarasidass Publishers Private Limited, Delhi, 2016, pp.5

³ Singh, J., *Śiva-Sūtra*, Motilal Banarasidass Publishers Private Limited, Delhi, 2012, pp.xx

⁴ *ibid.*

⁵ Singh, J., *Pratyabhijñāhṛdayam*, Motilal Banarasidass Publishers Private Limited, Delhi, 2016, pp.5

⁶ *ibid.*

⁷ *ibid.*, pp.7

⁸ *ibid.*, pp.13

about those knowable if our own technical students will be charged with that level of potential.

6. Conclusion

It is a high time that we need to introspect about our methods of teaching and nurturing our technical students presently in India. We all want a better society, a better world and a better universe but forget to nurture the plant properly so that it can take the shape of a strong tree with a deep rooted trunk. Today we are not able to provide them deep roots, how can we expect them to come out as a flourishing tree? It is important now that we reshape our teaching and investigation methods by using our own standards not by just following the imported standards of the west in the field of science and technology. We are having rich knowledge sources and we can shape out our own standards in the area of research and education both if we will try united and work honestly. Our hard work of few days can bring a blooming and flourishing young generation of our nation for long decades of future.

References

⁹ *ibid.*, pp.8-12

¹⁰ *ibid.*, pp.12-16

¹¹ *ibid.*, pp. 26

¹² Singh, J., *Śiva-Sūtra*, Motilal Banarasidass Publishers Private Limited, Delhi, 2012, pp.xxxi

¹³ Singh, J., *Pratyabhijñāhṛdayam*, Motilal Banarasidass Publishers Private Limited, Delhi, 2016, pp.28-30

¹⁴ *ibid.*, pp. 2

¹⁵ Chakravarty, H.N., *Tantrasāra of Abhinavagupta*, Rudra Press, Portland, OR, 2012, pp. 71