

IDEA OF BHĀRATA – THE AMALGAMATION OF SCIENCE AND SPIRITUALITY

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Abstract

When we talk about *Bhārata*, the discourse starts with the name denoting a geographical location but the truth is hidden in the word itself which demonstrate the descendants of *Bharata* known as *Bhārata*. So the term is not restricted as denoting a geographical notion but it denotes the natives dwelling with the grace as of '*bhāratāh*'. This descendant-ship is not birth oriented rather than it is traits or quality based. So the title of *Bhārata* gives a feeling of pride and makes oneself connect with the rich and advanced level of knowledge related with science and technology about oneself and materialism both. This height was not the work, effort and investigation of a single day but is the austerity of uncounted number of years and cycles. When materialism reaches its peak, its declination generates the need of the science of self-realization. Thus the process of knowing oneself is also a Science, well explored and established after a prolonged observation and experimentation. *Bhārata* is well renowned in balancing the materialism by dominating '*adhyātma*' and attaining the level of instrumentation where *buddhi* and *cetanā* are the instruments for the experiment and consciousness is itself the laboratory and equipment both. Thus the concept of *Bhārata* is the amalgamation of Science and Spirituality in a grand perspective and seated at the cosmic level. This paper will try to present a holistic picture of this grand admixture portraying the real idea of *Bhārata*, showcasing the concepts of Science and Spirituality and the need of their understanding in the present day world.

Keywords: materialism, self-realization, technology, experiment, observation.

1. INTRODUCTION

The rise and fall of civilizations marks a History, ages come and go, time changes but universal truth remains valid from the beginning up to the end and till the point of next beginning and the end, that universal is eternal and beyond the range of all the artificial and mental sectors like of time and space. We are a part of that universal system, and we are also rotating in that same cycle of dissolution and appearance. So we have a tendency to turn again and again towards the same question of our existence ‘Who am I? From where have I come? Where will I go?’¹ Whenever this question comes, the search for the answers starts from the single source of Knowledge ‘The *Vedas*’. In search of the explanation of this curious question, again the ancient wisdom of *śāstras* is consulted. But every time, the fact we forget is to have the practice of the *śāstra* in our regular routine life forever. Our *śāstras* have laid down complete scientific procedure and practices to know the answers of one’s own existence and illuminate the path of self-realization. This is the reason that we “*Bhārata*” are honored with the title of ‘Spiritual Guru’. Unfortunately these days again, we are passing through a time when we ourselves have forgotten and left the practice of our *śāstras*. So rejuvenating, re-illuminating the ways of self-realization is our urgent need in all the sectors of work and life. Our Technical Educational Institutes, Medical Institutes, Management and Industry sectors all are facing a lot of problems in order to manage the Human Resources at all the levels. Ethics, values, preservation of quality, honesty, happiness, satisfaction, sincerity, loyalty, health and peace cannot be cultivated in a single day. It is a long term practice, has to be developed slowly, regularly and through continuous efforts.

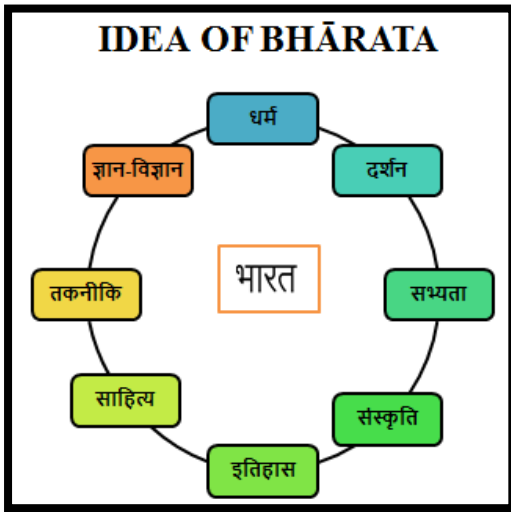


Figure 1

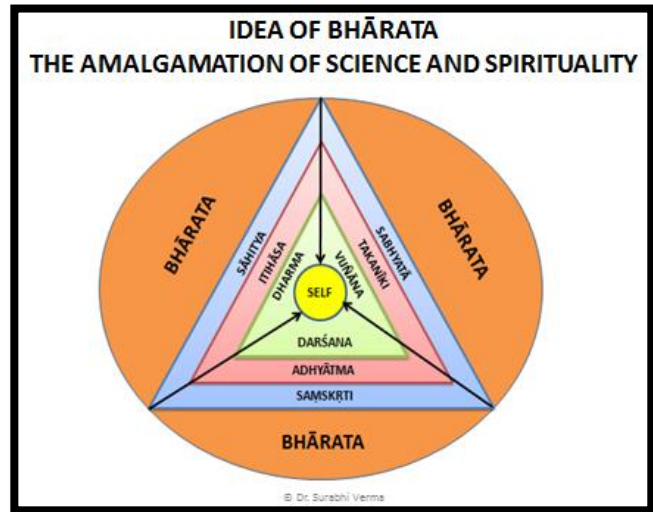


Figure 2

Bharat is an amalgamation of the high standards of a civilization which developed slowly and steadily through continuous metamorphosis and upgradation of the practices; and that advanced standards are maximally related with the Vedic knowledge which was at those standards at some point of time, but slowly the practices lost the touch and directions of the standards which were laid down. The major reason of this kind of degradation was the falling standards of the education. The Vedic system was focussed on the principles of the fear-free environment and constraint and discrimination less education² while slowly afterwards these constraints, discrimination and fear grown up and declined the faith on the standards postulated; and presently we have come to an era where our students especially of the field of Engineering and Technology, are totally deprived of the knowledge about advanced standards of Technology and Discourse present in multi-facets of the *Bhārata*. We

can visualize these multi-facets in the conceptualization of a holistic picture under three important heads-

1. Dharma
2. Darśana
3. Vijñāna

1. Dharma-

The word “*dharma*” is understood as per the derivation of “*dhāraṇāt dharmah*”³ which stands for honestly completion of the duties and responsibilities assigned or taken in the hands. This word occupies many meanings and dimensions with the changing reference of the context. In fact, *Dharma*, is one of those Sanskrit words that defy all attempts at an exact rendering into English or any other language. The word has been used in various contexts to signify a prescribed course of conduct, duty, ordinance, law, usage, practice, custom, justice, equity, virtue, morality, nature, character and characteristics or quality. The different senses of the word appear to be divergent but there is a common principle underlying all these different senses. This principle involves the ideas of uniformity, spirituality and truth of life. The word *Dharma*, is derived from the root ‘*dhr*’ (to hold, to support, to nourish) denotes that basic principle. The literature lays down the references of those practices which prevail in the society and that is marked as history. *Bhārata* is having a great literature or *sāhitya* which is sufficient to make a memorization of the advances and faults both. This literature lays down a history of uncounted number of years. The history of *Bhārata* is sufficient to showcase the highest standard of practices to be followed in the name of *Dharma*. This literature and history does not only express the righteousness of the practices for a better peaceful society with a gesture of sacrifice for others like of *Ramāyaṇa* but also proves the misunderstandings and misinterpretations of the term ‘*dharma*’; leading to a big war like of *Mahābhārata*. Thus *dharma* is laid down on the evidences of the history narrated in the grand literature of *Bhārata*. This is the first nomination centrally focussed on the science of self-realization. Because of this, *Bhārata* is having diverse customs and ways to practice *dharma*.

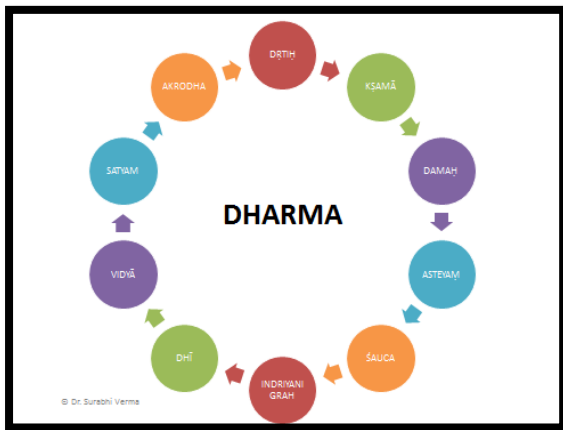


Figure 3

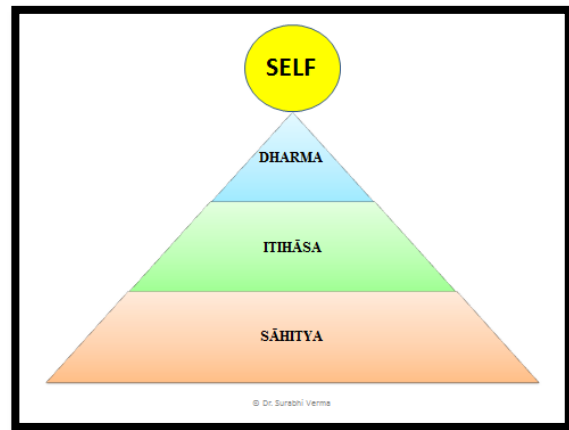


Figure 4

2. Darśana-

The word “*darśana*” contains ‘*drś*’ root and explains the meaning by ‘*drśyate anena iti darśanam*’ which denotes the process of cognition to visualise the objects and involves the three basic pillars i.e. object of cognition, means of cognition and cognizers; which are explained in the different

philosophical schools. *Bhārata* is a land of *darśana* which is always focussed on the direct perception from the subtlest possible aspects to the grossest possible ones. Starting from the Vedas, *R̥ṣis* are cognizers of *mantras* (*R̥ṣayah mantra dr̥ṣṭārah̥*⁴) i.e. they are the cognizers of the subtlest possible aspect of *śāstra* or *śabda* (*parā vāk*). After the lacking of practice of the principles laid down in the Vedic philosophy, a lot of theories came into existence indicating the nature of ultimate reality laying down the foundations of different streams of discourse in the form of *darśana-śāstra*. *Nyāya*, *Vaiśeṣika*, *Sāṃkhya*, *Yoga*, *Vedānta*, *Mīmāṃsā*, *Jain*, *Bauddha*, *Cārvāka* etc.; they flourished among the thinkers and intellectuals of *Bhārata*. The tradition of thinking, logic and explorations of different perceptions were in mutual debates and discourse with a whole hearted acceptance of the better ones and generating a healthy conduct of “*Śastrārtha*” to get the ultimate meaning of the disciplines. This healthy process is totally lacking in today’s educational system. The truth is that *Bhārata* is a carrier of *Sam̥skṛti* which is imbued with *adhyātma* i.e. the way of self-realization, so ultimately whole of the *darśana-śāstra* is founded on the basic quest of self and eternal happiness (*ānanda*). This thought of self and its quest is so deeply rooted in the mass of *Bhārata* that every common person is saturated with self-satisfaction in limited consumption of the nature. The people of *Bhārata* never tried to establish their superiority over the natural forces rather they lived in a perfect harmony with the natural constituents maintaining the cycle and universal cosmic order defined as *Rta* in the Vedas. The people of *Bhārata* worshipped the Nature (*Prakṛti-pūjaka sam̥skṛti*). This *sam̥skṛti*⁵ generated *adhyātma*⁶; i.e. a sense of seeing everyone and everything same as self from within and outside.

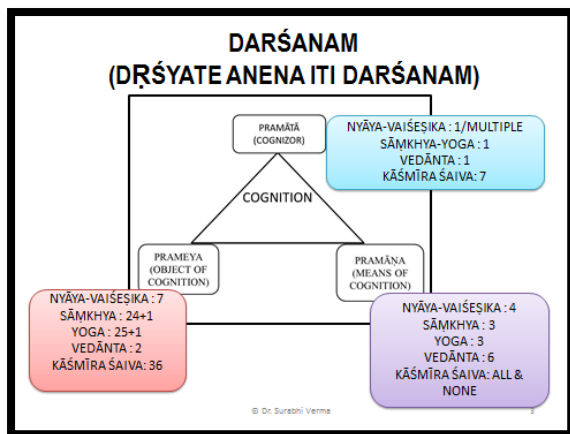


Figure 5

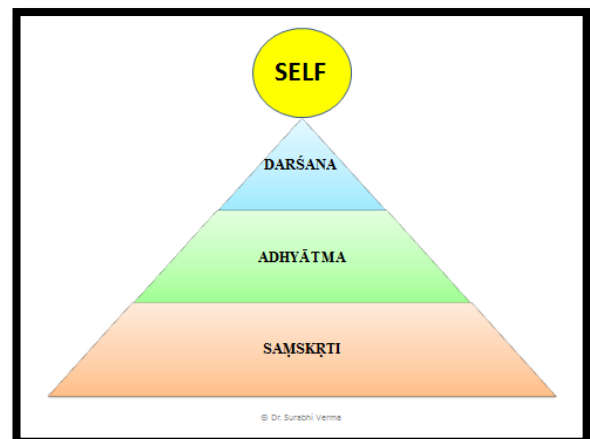


Figure 6

3. Vijñāna -

The word “*Vijñāna*⁷” is also multi-dimensional; that means it occupies many meanings as per the source of discourse. The word *Vedas* means "knowledge." In the modern world, we use the term "science" to identify the kind of authoritative knowledge upon which human progress is based. To the people of *Bharatavarṣa* (Greater India), the word *Veda* had an even more profound import that the word science has for us today. That is because in those days scientific inquiry was not restricted to the world perceived by the physical senses. And the definition of human progress was not restricted to massive technological exploitation of material nature. In Vedic times, the primary focus of science was the eternal, not the temporary; human progress meant the advancement of spiritual awareness yielding the release of self from the entrapment of material nature, which is temporary and full of ignorance and sufferings. Vedic knowledge is called *apauruseya*, which means it is not knowledge of human invention. So Vedic hymns represent the five levels of cognition from grossest to subtlest naming them *Annamaya kośa*, *prāṇamaya kośa*, *manomaya kośa*, *Vijñānamaya kośa* and

Ānandamaya kośa. So here *vijñāna* is related with much more subtle and abstract means of cognition in comparison to the field of science. But *bhāratiya vijñāna* also deals with the materialistic aspects like *Rasaśāstra*, Ayurvedic Medicine etc. Science and technology of *Bharatavarṣa* covered all the major branches of human knowledge and activities, including mathematics, astronomy, physics, chemistry, medical science and surgery, fine arts, mechanical and production technology, civil engineering and architecture, shipbuilding and navigation, sports and games.

A civilization is renowned through its advancements in the field of making the lives comfortable and happy which in turn is achieved through the advancement of technology. *Bharatavarṣa* carries the civilization of an extra-ordinary technology where *manas* is itself becomes the great tool of communication and responsible for the functions of telepathy etc. *Pātañjala Yoga Sūtra* lays down the complete mechanism of developing *citta*⁸ as a means of cognition to achieve advanced technology (carrying different *siddhis*) within our own body. *Bhāratiya Vijñāna* lays down the supreme technology of using oneself as a laboratory and as the equipment of the experiment both which is the yet to be understood and achieved in this era of present day sciences.

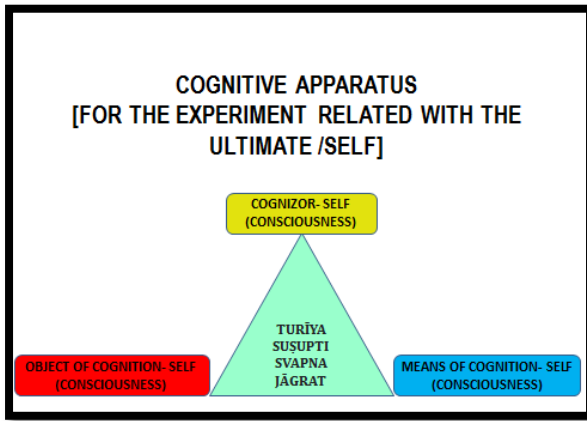


Figure 7

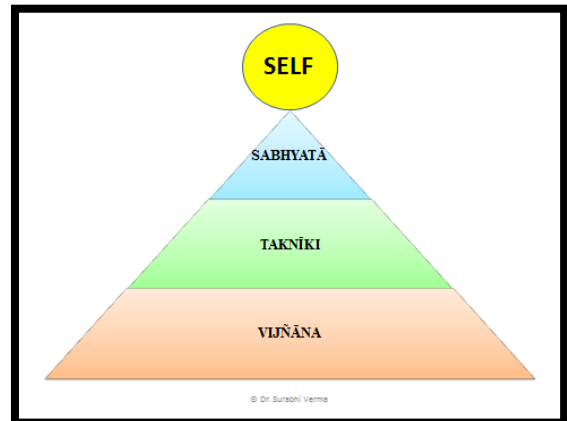


Figure 8

CONCLUSION

The Idea of *Bhārata* carries three layers of existence denoting triplets of *Samskṛti*, *Sāhitya* and *Sabhyatā* as the outermost layer, the second layer is of *adhyātma*, *itihāsa* and *takanīki* and the innermost layer of *dharma*, *darśana* and *vijñāna*. The idea which has the coverings of these three layers and having a nomination of *Bhārata* is perfect to showcase the ways of living in a healthy well organised peaceful universe which is in a perfect order or equilibrium. *Bhārata* is not only an idea but a faith, a pride, a conduct and a role model to be followed globally and universally; but the memorization of those standards through the natives today dwelling here is the only need of the hour. The practices which are deviated from the standards are needed to be rectified. The transformation in the Education System is must. The education of *Bhārata* was the glory, appreciated by the whole world, needed to be preserved and implemented again. In order to maintain universal order (*Rta*⁹), world needs to follow the path of peace and satisfaction.

References:

¹ Ko'ham? kutaśca aham āgataḥ? (Quest of self in the questions asked by *Naciketa* to *Yama*.)

² Taittirīyopaniṣad, shiksha valli, tritīya anuvāka, pg. 103, 106, Īśādinaupaniṣad, Gita Press Gorakhpur, 10th Edition, Samvat 2070

³ To know more see- Shabdakalpadrum, Volume 2 , pg no. 783-784.

⁴ The direct perception of the universe came into existence as śāstra.

⁵ Samyaka rupeṇa kṛtam yat tat..saṃskṛtam.

⁶ ‘Adhi’ prefix and ‘ātman’ root, Singh, J., *Śiva-Sūtra*, Motilal Banarasidass Publishers Private Limited, Delhi, 2012, pp.6 (*caitanyamātmā-S.S.1*).

⁷ viśiṣṭa rupeṇa jñāyate.

⁸ Patanjala Yoga Darshan by Dr. Suresh Chandra Srivastava, Chaukhamba Surbharti Prakashan, Varanasi, pg 11.

⁹ Taittirīyopaniṣad, brahmananda valli, chaturtha anuvāka, pg. 1003, Īśādinaupaniṣad, Gita Press Gorakhpur, 10th Edition, Samvat 2070