

Reintegrating the Bharatiya Jnana Parampara into Present Education Curricula

Subarna Karmakar

Research Scholar, Department of Education, Vinaya Bhavana, Visva-Bharati, Santiniketan, PIN-731235, West Bengal, India.

Abstract

The national education policy 2020, came up with the vision of reintroducing the long surviving *Bharatiya jnana parampara* into the all levels of education system specially in the higher education system. It has come up with timely resurgence through reintroducing *Bharatiya* culture and ethos into the education system which will directly transform the India through cultural awakening of the youth. Despite of being the most ancient knowledge structure *Bharatiya jnana* is still thriving because of its empirical and rational thoughts and its application which is still relevant today. Curricula should be thoroughly revisited in such a way which will inculcate the Indian values, imbibe the traditional knowledge in the minds of future generations, these were missing in past two national education policies. However, most of the curricula offered by higher education Universities are aligned with the UGC model curricula which is yet to be revised to incorporate *Bharatiya jnana parampara*. The present paper explores such specific components in higher education curricula offered in the discipline education. An attempt has been made through this paper to give a concise overview of instances where curricula of education across the different types of courses can incorporate several topics from *Bharatiya jnana bhandar* or Indian knowledge repository in contrast to western theories and practices.

Keywords: *Bharatiya jnana Parampara*, Psychology, sociology, economics, teacher education, education curricula.

1. Introduction

The curricula framework of Indian education has undergone numerous transformations due to the influence of policies guidelines, recommendation of various committees, legislative interventions, and institutional regulations. Nevertheless, despite these repeated modifications, the prevailing structure of education continues to reflect a strong imprint of western epistemological paradigms across different disciplines. This epistemological orientation can largely be traced back to the colonial period, when educational policies were systematically designed to marginalize *Bharatiya* system of knowledge and promote western modes of thought as ‘superior epistemological and curricular framework’. The present curricula offered across the various programmes in education discipline are still dominating with western thoughts and thinkers like John Dewey, Rousseau, Karl Marx, Aristotle, Immanuel Kant etc. Whereas Indian intellectuals receive far less attention. Although these western thinkers have undoubtedly made profound contribution to the global knowledge tradition and their predominance often leads to neglect the equally rich philosophical thoughts and educational contributions from Indian luminaries like *Adi Sankaracharya*, *Maharshi Patanjali*, *Acharya Chanakya*, *Baudhayana*, *Aryabhatta*, *Charaka*, *Susruta*,

Panini etc. The influence of western paradigms is also evident in prevailing pedagogical approaches which largely emphasize rigid standardized testing structured classification of learning etc. Restricting students from freedom of learning on their own and their overall development. In contrast, *Bharatiya jnana parampara* has historically emphasized *sisya kendric* approach and student's autonomy over their learning process which can be seen from the verse from *Vishnu Purana* “सा विद्या या विमुक्तये” (*Sa Vidya Ya Vimuktaye*).

The foundation of *Bharatiya gyan parampara* was deeply rooted in *Gurukula* system where students used to live in a close association with *Guru* in his adobe and its enduring *Guru-sisya parampara*, where *guru* functioned not merely as instructor but as intellectual, moral and spiritual guide. (*Karmakar, 2026*). In *gurukula* system *guru* used to lead the teaching learning process and *sisya* used to follow the *guru's* commands strictly. The curriculum was basically Indian literatures and scriptures such as *Vedas*, *Upavedas*, *Upanishads*, *Purana*, *Vedangas*, *Darshanas* etc. Even *Prachin Viharas* and *Mahaviharas* used to convey theoretical and practical knowledge of different subject areas such as Grammar, Astronomy, Mathematics, *Puranas*, *Itihasas*, *Darshanas*, Surgery, *Ayurveda*, *Yoga*, Music, Medicine, Philosophy, Law, Archery, Military, Arts, Cattle breeding, Carpentry etc. (*Roy & Karmakar, 2026*). Until the 19th century a well-structured *gurukula* based indigenous education system used to flourish in every *janapadas* indicating Bharat's deeply rooted education heritage and its universal literary status. (*Dharmapal, 1995*).

2. Psychological perspective in *Bharatiya Jnana Parampara*:

Psychology, however has never been considered as a separate area of study in *Bharatiya Gyan Parampara*. As the name suggests the meaning of this specialized branch as ‘Study of mind and behaviour’ is never an exotic phenomenon in Indian academia. Psychological enquiry was the central tenet of Indian knowledge through its philosophical pursuit *Bharatiya Darshana* always delved into metaphysical speculation about ‘*Atmanam viddhi*’ or knowing the self, which is the cornerstone of Indian psychological and philosophical quest. Indian psychology has been absorbed in *Bharatiya 'jnana, vigyan and jivan darshana'* and has become an indistinguishable part of it. Every branch of *Bharatiya darshana* made significant contributions in addressing the complex process of mental science its metaphysical speculations. Indian psychology mostly based in observation and introspection method. (*Sinha, 1934*). Indian psychology has always been considered mind or *manas* and self or *atman* as the superior phenomena and all the branches be it from *Upanishadic* philosophy, *Samkhya* philosophy to materialism of *Carvaka* philosophy several psychology and psychosomatic insights also came from the monumental work of medical and surgical of *Charaka Samhita* and *Susruta Samhita* development of sensory organs and their definition have clearly mentioned in there two pioneering work of medicine and surgery. (*Sinha, 1934*).

Upanishad has unveiled several complex psychological aspects. As *Upanishad* or *Vedanta* is one of a branch of Indian *astika darsana* hence it delves into inquiry of human mind intensively. *Mandukya Upanishad* identified four levels of consciousness, 1. *Jagrat* (waking) where mind is in actively interacting with outer world through sensory organs, 2. *Svapna* (dream) it is subconscious intermediate state between waking and deep sleep state, here mind uses experiences from waking state to form dream, 3. *Nidra* (dreamless deep sleep) in this state mind does not have any awareness and free from any conflicts and frustration, and 4. *Turiya* (super consciousness) this is above all state i.e. super consciousness state. (*Sinha, 1961*). In *Taittiriya Upanishad* five sheaths or *panchakosha* has been described of an individual need namely *Annamaya kosha*, *Pranamaya kosha*, *Manomaya kosha*, *Vijnanamaya kosha* and lastly *Anandamaya kosha*. (*Kuppuswamy, 1993*). Physical, intellectual and behavioural phenomena of ultimately

actualizing the true self. *Samkhya* and *Yoga darsana* admit two principles i.e. *Purusa* and *Prakriti*. *Purusa* is *consciousness* and *Prakriti* is matter which has 3 *gunas* or qualities, *Sattva* (determinant of pleasure), *Rajas* (determinant of pain), and *Tamas* (determinant of delusion) which act together and produce different kinds of emotions and personality trait. These *gunas* function cooperative and never act in isolation. (Sinha, 1963).

3. Economical perspective from *Bharatiya Jnana Parampara*:

It is by now widely acknowledged that the invaders and traders have attacked India time and again with the mindset of colonizing and exploiting India's treasury for its remunerative stronghold on world's economic position. India seemed to them as '*Sone ki chidaiya*' or a goose lying golden eggs and farsighted the bigger opportunities in this land. (Mandal & Yakar, 2025). According to the articulated analysis of global economics positions of different countries by Anugus Maddison on the basis of global domestic product i.e. GDP India's contribution in the global economy was near about 30% over the period of 1 CE to 1000 CE (*ibid*, 2025) without exploiting the natural resources and human workforce or not gathering wealth from other countries. India and China predominately were the wealthiest countries in the world till 1700 until the Europe entered into the picture with industrial revolution and making the market of its product unethically into the colonized countries. (*ibid*, 2025). India's lucrative history started from in a structured manner right from the Mauryan period which can be traced from the great Indian literary source *Chanakya's Arthashastra* (Bhat, 2023). This tradition of economic affluence was further succeeded in the next periods during the reign of other kingdoms like *Cholas*, *Pandyas*, *Cheras*, *Gupatas*, *Palas*, *Rashtrakutas* etc. In *Chanakya's Arthashastra* several sources of livelihood have been mentioned but the *Mauryan* kingdom's, economy stood on three main sources of income that are Agriculture, trade and cattle rearing which is surprisingly still leading in the forefront to support India's allover economy. (Agarwal & Chhabra 2025). In addition to that several other career options also mentioned in *Arthashastra* which were equally important to make India as an economically self-reliant country such as income from crown properties (agriculture, mining, metallurgy, forestry, irrigation works etc.), taxes in cash and in kind, revenue earned from state trading, fines or state imposed monetary fines for any kind violation of rules regulation and laws, service charge like stamping fee, charges for navigation and transportation, weight and measure fees etc. and revenue from state controlled manufacturing industries such as textile, liquor, salt etc. (Bhat, 2023; Rangarajan, 1987). The modern practices of taxation, revenue gauration resource management, public welfare, ethical trade practices are not new in the field of economical fiscal policies, economic stability. (Kumar & Tewari, 2025).

Modern economic model what the world is seeking for, can be found in India's age-old literature on state craft, governance, politics and economy like *Manusmriti*, *Shukraneeti* by *Shukracharya*, *narada smriti*, *Kautilya's Arthashastra* etc. *Manusmriti* has given the concepts of ethical trade and business practices, land ownership, property transfer rules progressive taxation and balanced economic growth. In *Mahabharata* also advocated ensuring fair tax system, equal sharing of state resources, balanced utilization of state treasuries justice for all over public welfare and economic justice for everyone should be the first priory of a king. In addition, *Narada Smriti* provided the motion of fiscal policy and management and the most important text dedicated for state economy (Kumar & Tewari, 2025) is *Bishnugupta's* or popularly known as *acharya Chankya's Arthashastra* where he has given numerous policies and wealth of knowledge on diverse topics specially related to *nitis* about what should be the economical and political policies of a prosperous kingdom.

On taxation and revenue system *Chanakya*'s had opinions of balance and long-term system where taxes should be collected in such a manner without harming the productive groups of the workforce just like the honey bees collect honey from flowers without harming them. (Pandey, 2018).

यथा मधु समादत्ते रक्षन् पुष्पाणि षट्पदः।

तद्वदर्थान् मनुष्येभ्य आदद्यादविहिंसया॥

Chanakya also opinionated that if a person possesses enough wealth he would be regarded as the most knowledgeable and his social status will be elevated as stated in the sloka.

यस्यार्थस्तस्य मित्राणि यस्यार्थस्तस्य बान्धवाः।

यस्यार्थः स पुमाँल्लोके यस्यार्थः स च पण्डितः॥

The curricula must include the highly structured economical system of *Chanakya* during *Maurayan* period which lead the whole nation in global race for the next almost thousand years and even today the *Chanakya*'s nitis are not merely relics of the past but the torch bears for sustainable economic development. (Bhat, 2023). While the contemporary global economic approach seeks for industrialization, commercialization by exploitation of various resources is Indians economic wisdom deeply rooted in traditional knowledge of fair and ethical practices in trade, agriculture, governance, administration, revenue collection, and innovation as it strides towards becoming a balanced sustainable and inclusive economic model in global market

4. Sociological perspective from *Bharatiya Jnana Parampara*:

Sociology or '*Samajvidya*' has been considered as the contribution of the west. However, *Bharatiya Samajvidya* or Indian Sociology has been shaped through the chequered history of Indian civilization with philosophical, spiritual and intellectual influence. Indian sociology has been shaped by diverse cultural and traditional knowledge. These traditional knowledge and indigenous practices passed down to the successive generations which actually gave the overall knowledge about the Indian society. (Kumar, 2025). Western countries always took the responsibility to civilize the society what seemed unfamiliar to them and called it as 'White mans burden'. The sociological practices whatever prevailing in India despite being considered as cradle of civilization, became nothing but subjugation of western culture into the Indian society, (Mukherjee, 2026).

The oldest literature *Vedas* has given the rich wisdom about the Indian society much before the social structure have been studied and sociology as a separate discipline has been evolved. It has given complete picture of egalitarian society of the ancient times such as its family structure, political system, agriculture and cattle breeding based economy, *varnashram pratha*, *gotra* system, religions rituals and rites, types of marriages, women's status, science, music, medicine, sacrificial practices, nature worship, genealogy, social laws etc. (Kumar, 2025). Similarly there as abundance of *Bharatiya smritis* and *shastras* which dig deep into the understanding of sociological status of that period for instance *Dharama shastra*, *Manusmriti*, *Artha shastra*, *Kamashastra*, *Charaka shastra*, *upanisad*, *Sukraniti*, *Vastu shastra*, *Shilpa shastra*, *Nitishastra* etc. treaties articulated fabric of that social phenomena like warfare, economy, polity, architecture, town planning, sanitation, irrigation process, administration, arts and crafts, social etiquette, and what not. (Sondhi, 2022) which helped Indian sociology stand on its on tooting. Several Indian sociologists such as G. S. Ghurye, M. N. Srinivas, B. K. Sarkar, B. N. seal, Radhakamal Mukherjee, D. P. Mukherjee, A. K. Saran, T. N. Madan despite having some contradiction in their perspective but they all

followed more or less the same approach “Indology” to study the Indian sociology and founded a strong base of it however criticized and refuted western concept regarding sociology. (Ghosh, 2019).

5. Philosophical perspective from *Bharatiya Jnana Parampara*:

India philosophy or *Bharatiya Darshana* is the most progressive outcome of India’s intellectual mind over the course of time. *Bharatiya darshana* is the outcome of metaphysical enquiry about the nature and existence of the self and in so doing several other area of studies have emerged. Every branch of *Bharatiya darshana* has remarkably contributed in the foundation of areas of studies such as psychology or study of minds and behavior, ontological explanation about the evaluation of world, science, logic, epistemology, ethics and aesthetics and so on. Indian philosophical system is deeply intertwined with practical life, social fabric, ethical conduct and spiritual practices. It is the basis of *Bharatvassha*’s core principles like respect for parents and elders, respect for teachers, social responsibility, character formation etc. It still governs Indian culture with its core principles like law of *karma*, *Dharma*, *Adharma*, *Atman*, *Brahman*, *Mukti*, *Moksha* and so on. (Sinha, 1963); (Angiras, 2025).

6. Teacher Education from *Bharatiya Jnana Parampara*:

There is a prevalent viewpoint that teacher education, teacher’s professional development, enhancement of teacher’s pedagogical skills are propagated, proliferated and extended further to the rest of world from western countries merely about hundred years ago, while contrary to this teacher’s professional development is not a new concept in *Bharatiya jnana parampara*. Almost every classical literature of ancient India has very specifically mentioned place of guru as the center of *gurukula* education system and teaching learning process. *Guru sishya parampara* in *Gurukula* education system is the most distinguished part. This teacher disciple tradition is as old as the *Veda* itself. In different *Vedas* this *guru sishya parampara* have been mentioned time and again. What modern teacher education courses acclaimed as techniques of professional development, teaching methods, codes and conduct between teacher and taught, attributes of a good teacher are not new concept in *Bharatiya jnana parampara*. Several instances can be found in millennia old scriptures like *Upanishad* (800 BCE – 500 BCE), *Purana*, *Srimad Bhagavat Gita*, *Charaka Samhita* by Maharshi Charaka etc. A student can imbibe good attributes and character with high morals and ethics from a qualified teacher, hence in *Bhagavat Gita* it has been mentioned in sloka 18:42.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥

śamo damas tapaḥ śaucam kṣāntir ārjavam eva ca

jñānam vijñānam āstikyaṁ brahma-karma svabhāva-jam

A *Brahmin guru* or to say revered should possess’ qualities like *Samah* – control of mind, *Damah* – control of senses, *Tapah* – penance, *Saucam* – external and internal purity, *Kshanti* – tolerance along with, *Jnanam* – theoretical knowledge and *Vijnanam* – practical knowledge to become an ideal preceptor. (Singh & Pushpanadhem, 2023).

Likewise, numbers of instances can be found *guru*’s eager to further extend their arena of knowledge can be seen in different *Upanishads*. In *Chhandogya Upanishad* a conversation between *Narada Muni* and *Rishi Sanat Kumar*; where despite of having vast knowledge about *Vedas*, *Vedangas*, *Puranas*, *Bhutavidya*, *Devavidya*, *Nakshtra Vidya*, *Brahmavidya* etc. He urged to seek knowledge about *Atman* from *Rishi Sanat Kumar*; this shows the eager for continuous or life-long learning of an already well-versed scholar. Another

well known techniques of teacher's professional development i.e. expert support and peer group mentoring can be seen in *Prashna Upanisad* where six well versed rishis name as *Satyakama, Sukesh, Gargya, Kausalya, Bhargava Vaidarbhi* and *Kabandhi* visited to the most revered and knowledgeable *rishi* of that time *rishi Pippallad* with the hope of getting knowledge about the '*Brahma*'. Apart from this another important technique of group discussion and debate or *Shastrarth* can be seen in *Chhandogya Upanisad* in which one sloka describe a group of five learned rishis namely *Prachinashala, Satyayajna, Indradynmana, Jana* and *Budila* assembled together and started to discuss over the concept of '*atman*' and *Bhramha* the absolute truth to increase their professional knowledge on a particular topic. (Tyagi & Misra, 2022).

Different teaching methods are prevalent in ancient Indian education system. As *Vedas* were transmitted through oral tradition hence most important method of teaching learning process was listening to the words of *Vedas* from the mouth of the *guru*. Better listening skill was required for better understanding of the slokas and their actual meaning. *Brhadaranyaka Upanisad* three methods of learning has been mentioned i.e. *Sravana* or carefully listening to *Vedic* slokas and memorizing them *Manana* or understanding of the meaning of those slokas and the final stage *Nididhyasana* or actualizing or internalizing the learning from the slokas. These methods were classified according to their level of complexity, explicitness of learning objective and specificity of human learning ability. (Thero, 2022). In *Charaka Samhita*, *Maharshi Charaka* has mentioned three-fold path of learning new skills or *Trividha janopaya*, these are *Adhyayana* or learning through self-study under the guidance of *acharya*, then *Adhyapana* or skill giving instruction and lastly *Tadvidya sambhasa* or logical debate and scientific discussion to increase the arena of knowledge among the learned group of people. (Bhattai & Pandey, 2024; Ram, M. 2025).

7. Planning and Management from *Bharatiya Jnana Parampara*:

A nation's prosperity always depends on its capability of successfully managing its movable and non-movable assets including human resources and strategic administration. For that competent leaders with good managerial skill is prerequisite. Any successful organization be it social, education political or religious runs on capability of good administration, leadership and managerial skill. Modern education system has acknowledged the importance of institutional planning and management including the techniques planning, budgeting, controlling, staffing, directing, decision making, efficiency of resource allocating, critically analyzing the strength and weaknesses of an organization. *Bharatiya jnana bhandar* has acted as torch bearer for the modern management system. Core principles of *Srimad Bhagabat Gita* and *Chanakya's Arthashastra* has great impact over shaping the today's management and administration process. *Acharya Bishugupta* or popularly known as *Chanakya* always been renowned as king maker as his principles are so legendary in making great leaders.

7.1. Leadership and Management from *Srimad Bhagavad Gita*:

The lessons from *Bhagavad Gita* enlightens the human being about the qualities of a good leader and management system like self-control, convert their weaknesses and fear into their strength, face the difficult challenges and overcome their emotional dilemmas, discipline, taking strategic and diplomatic decision and so on. A good leader should always take decision without thinking much about the outcome, one must perform their duty and improve their work integrity. (Mahadevan, B. 2008).

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

Karmanyevadhikaraste ma phaleshu kadachana, Ma karmaphalaheturbhur ma te sangostvakarmani. 2.47

One should perform their duty without much bothered about the success and failure as prescribed in *Yoga*. That's how he/she can achieve steady state of mind and calmness this will increase work proficiency. (Moudgil, 2024).

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय |सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ||

yoga-sthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjayasiddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga uchyate

What a good leader does for the betterment of the society become an example for the common people. Whatever standards a good leader sets the whole world pursues. (Chaurasia, et.al. 2025).

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः |

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते || 21||

yad yad ācharati śhreṣṭhas tat tad evetaro janah

sa yat pramāṇam kurute lokas tad anuvartate

7.2. Leadership and Management from Chanakya's Arthashastra:

Another pioneering composition on statecraft is *Chanakya's Arthashastra* which gives intense knowledge about leadership management governance administration etc. (Sharma, 2020). Leadership qualities were specified by *Chanakya* as the duties responsibilities of a king or an *amatya* (councilor or ministers). In the sloka 6.1.3 of *Arthashastra*.

महाकुलीनो दैवबुद्धिसत्त्वसंपन्नो वृद्धदर्शी धार्मिकः सत्यवागविसंवादकः कृतज्ञो स्थूललक्षणो महोत्साहोऽदीर्घसूत्रः शक्यसामोन्तो दृढबुद्धिरक्षुद्रपरिषट्को विनयकाम इत्याभिगामिका गुणाः

mahākulīno daivabuddhisattvasampanno vṛddhadarśī dhārmikaḥ satyavāgavisamvādakaḥ kṛtajñaḥ sthūlalakṣo mahotsāho'dīrghasūtraḥ śakyasāmanto dṛḍhabuddhirakṣudrapariṣatko vinayakāma ityābhigāmikā guṇāḥ

It specified the necessary attributes of an ideal king. A king needs to be Noble-born, intelligent, farsighted act according to dharma, truthful, grateful, having great vision, highly energetic, seeks guidance from wise or elder persons, firm determination, disciplined should preserve his dignity etc. (Rangarajan, 1987).

8. Conclusion:

Bharatiya jnana parampara encompasses the vast intellectual heritage evolved over millennia through *Vedas, Upavedas, Upanishads, Puranas, Itihasas, Dharamashastras, Nishastras, Ayurveda, Yoga etc.* Diverse knowledge from ancient Indian knowledge repository as Indian philosophy, psychology, management, economics, teaching methods, *guru-sisya parampara*, are essential to incorporate into contemporary education curricula as it plays vital role in shaping future generations with more deeply connected to India's cultural and ethical values along with capable of coping up with the modern advancements and challenges. Reintegrating these time-tested knowledge from *Bharatiya jnana parampara* into modern education curricula is essential for channelizing India's indigenous knowledge into mainstream education by training the teachers and teacher educators theoretically, practically and pedagogically.

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