

Relevance Of Vedic Ideals Of Education In The Modern Education System

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Abstract: Vedic literature is supposed to be a part of our daily life. Its nothing to do with employment opportunities. It would be great if we can have it as a essential subject in school itself. Vedic education is the core foundation of India's culture & rich heritage. No one can be called educated who cannot preserve and expand his cultural heritage. This study is about the importance of vedic ideals of education in the modern education system. The need of this study is to maintain the discipline in the modern educational institutes and to create cordial relation between teacher and student. This study can convince the modern generation that in order to achieve high ideal of perfect mastery over senses, in order to erect the ideal of truth, the ideal of liberty, the ideal of equality and ideals of peace and unity then we need to accept the ideals of vedic education. The practice and utilization of Vedic knowledge can indeed assist us in many ways. Vedic education is the solution to all problems which we presently find in this world. We need to look now deeper view to find out the answers and solutions. The formation of character by proper development of the moral feeling was aim of vedic education. Therefore the direct aim of all education, whether literary or professional, should be to make the student fit to become a useful member of society. Education ought to develop man's ideal nature by giving him a sure moral feeling and enabling him to control his original animal nature. The aims and ideals of Vedic education were to promote simultaneous and harmonious development. Men are social beings, vedic education not only emphasised social duties but also promoted social happiness.

Keywords: Education, Vedic education, Modern education

I. Introduction

Since education has been linked with employment and not knowledge in present society. The Vedic system is dying due to lack of employment potentials. Moral education was a perennial aim of vedic education. The function of schools, were not only to make the people knowledgeable but also to make them well cultured. However, with industrialization, I personally feel that moral education has lost its roots. We are living in an age of rapid scientific and technological change, we also do not deny that such changes have varying impacts on different social groups within the same society and across different societies. We have ignored the ideals of truth in search of material life. The principles of Vedic education have been a source of inspiration to all educational system of the world. These days it has become a big problem for modern institutions that how to tackle with the students and how to impart moral values, because due to indiscipline educational environment has become so venomous. There is no sense of discipline among modern students. The technology which we can use for improving our knowledge and skills but we have made it harmful by often using it for entertainment purpose only. Modern students are not morally perfect and they behave irresponsible. We can say that it is the influence of materialistic mode of life or it may be an effect of improper care by parents or it may be an effect of change in the society and changing family environment. Vedic ideals of education has tendency to change the minds of people and their character. It has tendency to convert the bad into good. Because the ultimate aim of Vedic education was development of personality and character. If modern student want to achieve perfect mastery over senses then he has to follow the ideals of vedic education. The ultimate aim of education should not be to full fill the desires of life in this world, but for complete realization of self for liberation of soul. Moral education motivates me to present the importance of Vedic education, because moral education makes a man civilized, cultured. Without moral education a man can not be able to differentiate good and bad. The root problem in modern era is the adaptation of a materialistic mode of life. These days life has become totally full of show and fashion. According to Vedas, the important aspects of education is to train the young to be truthful because the noble soul who pursues the path of truth is never defeated.

In Vedic period teaching was considered a holy duty and it shows the world that how much responsible was a Vedic teacher as compared to modern period. Here moral education motivates me to present the importance of Vedic education and in my whole research proposal I will focus on this, because moral education makes a man civilized, cultured. Without moral education a man can not be able to differentiate good and bad. We lack in all disciplines, we have not understand our responsibilities. Now there is no bond between teacher

and student, curriculum is different. The primary aim of any system of education should be development of a whole some personality. we can see all such above statement fairly enough for a man to become as pious as possible but in our modern world It seems impossible because everyone is trying to achieve material life. Vedic period was totally a inspirational not only to our mother country but also to whole world. The Vedas urge upon men to assemble on a common platform, to think together, and to work together for achieving a common goal. Education alone is the panacea for all social evils.

.In vedic era education was must for everybody for becoming cultured, not for making it a source of money.If we want better society, civilized people who are ready to make contribution to the society according to their abilities,then it is necessary to make moral education based on Vedic educational system available for ones reach.

II. Review of Literature

Number of studies has grown in the area of vedic education considerably. But still much work needs to be done. Scholars have analyzed the growth and development of Vedic Education with great care and they have examined every aspect of the ancient education system .These studies are very important raw material for the present study.

Sri. Aurabindo (1948) in his edition titled Mahabharatha and Ramayana showed that the Ramayana embodied the Indian imagination to its highest and tenderest human ideals of character, made strength courage gentleness; purity fidelity and self-sacrifice familiar to it in the most harmonious forms colored, so as to attract the emotion and the aesthetic sense.

Saran (1954) attempted to analyse the Gurukula system of education and to explore the possibility of reinstating it in India in a modernized form. He has studied some peripheral concepts regarding the Gurukula system, in comparison with western models —in order to show the superiority of the ‘_rishi-aim’ of God realisation, and some suggestions and exhortations were given. His main suggestions are: (1) the pupil should read and question their guru in a homely atmosphere. (2) The students should develop a religious outlook and aim at God-realisation. (3) Education should be imparted in a democratic way and (4) it should help to strengthen the national solidarity along with international understanding.

Radhakumud Mookerji (1960) in his detailed study of Ancient Indian Education brings to light the educational ideas found scattered in Hindu thought. He has stated that the aim of life and education was the realization of the absolute truth known as God. Education must aim at self-fulfillment and not merely the acquisition of knowledge. Education must not be limited to the brain or to the development of the physical senses. The aim should be to transform the entire personality of man. Education is a process of control of the mind. The total individual is its chief concern. The pupils have to imbibe the qualities and ideals of the teacher. The students should ‘catch’ the ideas of the teachers.

Charle’s study on Bhagavat Gita (1971) points out that Bhagavat Gita contains many ideas which could become the basis for a sound advanced philosophy and the same is quite significant for various aspects of Educational systems in India.

Kabir (1961), Rawat (1970), Chandras (1977), and Mookherji(1989) present their theory and explanation of Vedic education within a linear framework which is often ambiguous, redundant and rigid. The limitations of the framework arise due to insistence on analyzing the development of systems and methods in a linear progression through different ages. Much of the presentation falls within neat categories of vaguely accepted historical periods of reference. They present a segmented analysis according to Vedic period, post-Vedic period, Sutra period, Epic period, Panini period and Philosophical Sutra period. These classifications tend to distort the overall picture of Vedic Education and artificially attribute its development and maintenance to questionable historical factors. While this approach has received support over the years and reflects the approach established by prominent Ideologists such as **MacDonnell A. A. (1961): A History of Sanskrit Literature, Muller, F. X. (1878) Lectures on the Origin and Growth of Religion** and others, there is growing evidence to indicate its shortcomings. It is beyond the intention and scope of the present thesis to debate Sanskrit scholarship and the historicity of Vedic India.

The educational concepts and ideas for the present study are gleaned from across the historical divisions and presented in consistency and coherence with the overall presentation of Vedic education in the works of Prabhupada. This enables us to develop an outline of the essential principles of Vedic education and evaluate them in terms of contemporary educational theory.

The research in Indian universities in the field of the history of education is based on the three earlier surveys (Buch, 1974; Buch, 1979; Buch, 1986) and also the abstracts of the 51 doctoral theses included here.

Radha Kumud Mookerji establishes the standard in scholarly analysis and presentation of Vedic Education in his definitive statement, Ancient Indian Education (1989). He combines two important scholarly attributes; knowledge of the Sanskrit language, with a depth of historical insight into the development of educational concepts, methods, institutes and curriculum. He also highlights significant salient features of the Vedic educational system, which are especially relevant for an appreciation of their contemporary counterparts.

Prabhupada's (1983,1985,1987,1989) contribution to the present debate of relevancy is especially significant in relationship to understanding the principles of the Vedic culture, social system and educational philosophy. Through his translation and commentary on The Srimad-Bhagavatam and The Bhagavad gita, Prabhupada reveals the essence of his educational philosophy. Three salient features are prominent in his overall analysis and will be examined in light of recent research in teaching children to develop their independent thinking skills. These features are that:

- The human form of life is temporary like others, but it affords one the opportunity to inquire into the nature of reality,
- This inquiry is most effectively conducted under proper guidance, and
- The real goal of education is to develop character.

Sreebhuvanam (1992) critically analysed the vision of Adhyatma Ramayanam with respect to its contents and aim. The investigator points out the difference between Vidya and Avidya and reveals the importance and the ways and methods of attainment of self- realization

Radhakrishnan (1993) critically examined the Advaita philosophy in Ezhuthachan's Adhyatma Ramayanam with respect to Advaita philosophies in Bhagavat Gita and other Indian epics. The investigator points out the importance of Advaita philosophy and its practical implications in the modern world.

Ramashrya Sharma,(1994) in his book "A socio-political study of Ramayana", revealed every conceivable bit of information about education, state, kingship, administration, war and military organization ,position of women and mythology. It emphasized the importance of moral values in molding personality. The book also brought out the spiritual and material values of education whose relevance can be seen in the present world.

Bhurijana (1995), Urmila (1992), and Jagadisa (1982) are the sole contributors to the literature of a contemporary approach to implementing the concepts and principles of Vedic education in the modern classroom. These authors are experienced educators and have a practical, as well as philosophical appreciation, of the problems encountered at the implementation phase. Bhurijana book, The Art of Teaching, 1995, incorporates contemporary research with examples for clarification from the books and lived example of Prabhupada. Almost half the book is dedicated to organization and discipline, which indicates a strong emphasis on creating the appropriate environment and maintaining it for the purpose of effective teaching.

The study on Educational Ideas of Upanishads by Surendran (1998) reveals that Universal integration was the ultimate aim of education and it was comprehensive in all respects. Objective based approach in education was prominent and there was a perfect harmony in teacher-pupil relationship. The Upanisadic society was purely secularist.

The study on Educational Ideas in Vedic period and its relevance to Modern World (1999) is the contribution of Peethambaran Pillai. The study reveals that Education should ultimately aim for self-realization and the Education system should be re-arranged to promote the spirit of enquiry by adopting problem solving method.

Joshua David Stone(2003) pointed out that the Ramayana contains the essence of the more technical Vedic scripture with a simplistic treatment to reach the common men. He also asserted that the Ramayana is a text book of morals and ideals for youth and people of all ages to enjoy and aspire. He pointed out the high educational ideals that the Ramayana focuses.

APARNA BASU (2005): According to him, to achieve their aim not only did Brahmans develop a system of education which, survived even in the events of the Crumbling of empires and the changes of society, but they, also Through all those thousands of years, kept a glow of torch of higher Learning. In the words of Aparna Basu, Education in ancient India was free from any external control like that of the state and Government or any party politics. It was the kings duties to see that learned Pundits, pursued their studies and performed their duty of imparting knowledge without interference from any source what so Ever.

Swami Sunishthananda, October 2005:

Vedic Concept Of Education: According to him, the best teachers are those who not only teach but also make their pupils worthy citizens possessing noble virtues. In an ideal educational process, a teacher is supposed to be a father figure, a role model.He attempted to interpret various aspects of education based on the teachings.

Paul G. O'Sullivan(2008) in his Research Gurukula system of education examines the social dimension of Vedic education and considers the importance of a supportive culture.He Presents the Gurukula system of education (Gurukula) in a contemporary context.He has given in details about the Gurukula system of education and his main focus was that in modern education institution should be like gurukula type.

III. Methodology

This is a theoretical work which explores in detail, the system of education in Vedic period, and its importance in the modern educational system. The proposal which I have selected has a great importance because the main aim of this study is to examine the impact of holistic education inspired by the Vedantic (Hindu) conception of epistemology.

An ethnographic research approach is required, as the best means of data collection, analysis and interpretation. This is to allow for greater flexibility and openness in seeking answers to the postulated research questions.

This research is a combination of description, exploration and explanation in a Critical Social Research model. The Critical Social Science approach is necessary for change. This is also analytical type of research because I have to use the data which is already available and to make a critical evolution of the material. It felt great to describe the needs and requirements for future maintenance and growth of vedic principles. It is not a hypothetical approach and because I am presenting what I have observed within the society. There is no need of tentative assumption because we all know that present era is full of evils and vedic principles are the only solution to all.

I am trying to have a good kind of response to the question of relevancy. Whether vedic ideals can be able to eradicate the social evils and is it possible for the modern generation to accept the vedic principles. For data collection I have many things in my mind in fact I can use relevant methods to solve my problem. This is also exploratory research and I have to explore the new things which can be successfully implemented in the modern educational system.

Objectives

- To offer valuable suggestions and conclusions for the effective functioning of modern educational system.
- To enable the student to apply the principles and techniques of vedic educational psychology in developing the integrated personality.

IV. Results And Discussions

There are various features of vedic education which can be acceptable in the modern education system:- The highest education is that which does not merely give us information but makes our life in harmony with all existence (Rabindranath Tagore). Education is a purposeful activity. Through vedic ideals we intend to bring certain desirable changes in the students. In Ancient India the ideal of life was spiritualistic. Educational aim was determined by the conception of life. Thus the aim of education was self-realization or the realization of Brahma or the Absolute. So we can use various aspects of vedic education to bring out certain changes in our modern society, e.g

1. Moral Education: As I said earlier it has become big question for modern institution that how to face with different types of behavioral problems among the students. In fact institutions are not fully aware of how and when moral values should be teaching to the students. Man is a social animal and he has to learn different social habits like respecting elders and teachers, helping the poor, respecting the women. There should be separate department of moral education in the modern institutions. Vedic education was totally based on moral values and strong emphasis was given to moral education. If we really want better society, pious people then moral education should be made prime weapon for changing the nature of students.

2. Discipline: Vedic student always followed the principle of simple living and high thinking but modern generation has adopted its reverse, simple thinking and high living. Vedic student regard his teacher as his father. In vedic period there was very good kind of mutual understanding between teacher and student. The sense of discipline and the cordial relation between teacher and pupil of vedic age is well known to the world. Today we see the educational atmosphere has become so venomous due to indiscipline. The sense of discipline can be developed if teacher pupil relationship can be made to adopt the ideal relationship between teacher and pupil.

3. Curriculum: We need to make vedic education available for ones reach. In vedic period education was not only for acquisition of knowledge but its main aim was formation of character. Provision was made for the student, he was not prepared for this world, but for the eternal happiness in the other world. Curriculum of modern institutions is totally different. The ultimate aim of modern education is to prepare the student for the world. Education is something, which makes a man self-reliant and self-less (Rigveda)

4. Life of Students: In vedic age students were allowed to lead a simple life. Nowadays the life style of our young generation has altogether changed they like to lead a life with full of fashion and show. They have given

up the principle of ‘Simple Living and High Thinking’ and adopted its reverse principle i.e. High Living and Simple Thinking. The whole balance of the life is disturbed. In order to make their life healthy and smooth they should be made to realize the importance of ancient style of life.

5. Education for Self sufficiency: Education is that whose end product is salvation (Upanishada). Education according to Indian tradition is not merely a means of earning a living; nor it is only a nursery of thought or a school for citizenship. It is initiation into human souls in the pursuit of truth and the practice of virtue. The ancient schools followed the principle of education for self sufficiency. Modern education lays stress upon preparing students to prepare themselves for their future life. Vocational subjects have been included in the curriculum in order to vocationalize education but much is needed to be done in this direction in order to achieve the desired aim.

V. Result

Students will be able to learn different social habits like helping the people, gentleness, respect the elders and teachers and so many. These good habits make them good social creatures and they will be known as good human beings. Students will be able to realize that they should not engage themselves to criticize others because Vedas warn us those who defame others ultimately cause injury to themselves. Institutions will easily induce moral feelings among students. Relationship between teacher and student will be cordial and most vital thing is formation of character. We will be able to realize how to respect women, how to get rid of social evils as we all know Vedic ideals of education are the solution to all social evils. Materialism should not be our aim of life because Vedas advise us to become a man of values than success. In every aspect of life we have to remain truthful because Vedas assert; truth never dies.

VI. Conclusion

Dr. Radhakrishnan has rightly said that: “A civilization is not built of bricks, steel and machinery, it is built with men, their quality and character”. So the true aim of education is to develop in the body and in soul all the beauty and all perfection of which they are capable. Modern situation is different, we have almost lost everything which was inherited to us from generations. The discipline, the cordial relation between student and teacher, the social, moral values which Vedic period developed in the education have been totally lost. It is true that we can not follow all the aspects of Vedic education but there are some ideals which are applicable in present education system. We need to undertake our duties and responsibilities and we all have to make some kind of contribution to the society. All such things are possible only when we follow the principles of Vedic education. The Vedic system of education was aimed at moulding the young pupils into individuals capable of living a perfect and full life – based on the principles of Dharma. The educated ones in that system were men who had not only knowledge but also character”. Vedic students were taught to respect their elders, namely, father, mother, teachers and guests. The basic aim of ancient education was instilling into the minds of people a spirit of being pious and religious for glory of God and good of man. The pursuit of knowledge was a pursuit of religious values. The student had to observe strict regulations. Instruction was important, but was even more significant than teaching was discipline – discipline inculcated through strict obedience to laws and regulations of student life, discipline that was rooted in morality and religion. A student was required to give up lust, anger, greed, vanity, conceit and over joy.

In this research work an attempt will be made to highlight the salient features of the Vedic education. Here I am suggesting practical modifications to the modern educational system, that will enable teachers and students to improve their skills of discrimination, analysis and evaluation.

The Vedic education system was successful in preserving and spreading its culture and literature even without the help of art of

Therefore, in this Report, an analysis of significant concepts in relation to education have been discussed. In this research I am trying to convey my message that without moral education we can not make any kind of change. Universities, colleges, institutions etc will not be able to make the students as pious as Vedic students were used to be.

Lastly I want to conclude my topic with these lines that we are living in modern age but we should feel proud of the civilization and culture of our ancestors inherited to us. We should give more preference to character, spiritualism, philosophy rather than wealth, materialism. The present world gives reverence to wealth, power violence and diplomacy. We should believe in idealism and wish to lead an ideal life. The whole balance of the life of the student is disturbed. In order to make his life healthy and smooth he should be made to realize the importance of Vedic education which is totally moral education and I think moral education is enough for the success of every individual. True education should aim at imparting a humanistic attitude and the spirit of service. The Vedas censure the self-centred man whose accomplishments are aimed exclusively at selfish end. Education should enable an individual to transcend his individuality in conscious social

participation. Instead of being jealous of each other, clashing with each other and pulling each other down, true education should enable a person to develop the capacity to cooperate, to live and work as a team. **The Vedas urge upon men to assemble on a common platform**, to think together, and to work together for achieving a common goal.

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