

VEDIC SOCIOLOGY

Part II - TRAYI

THE SCIENCE OF EDUCATION

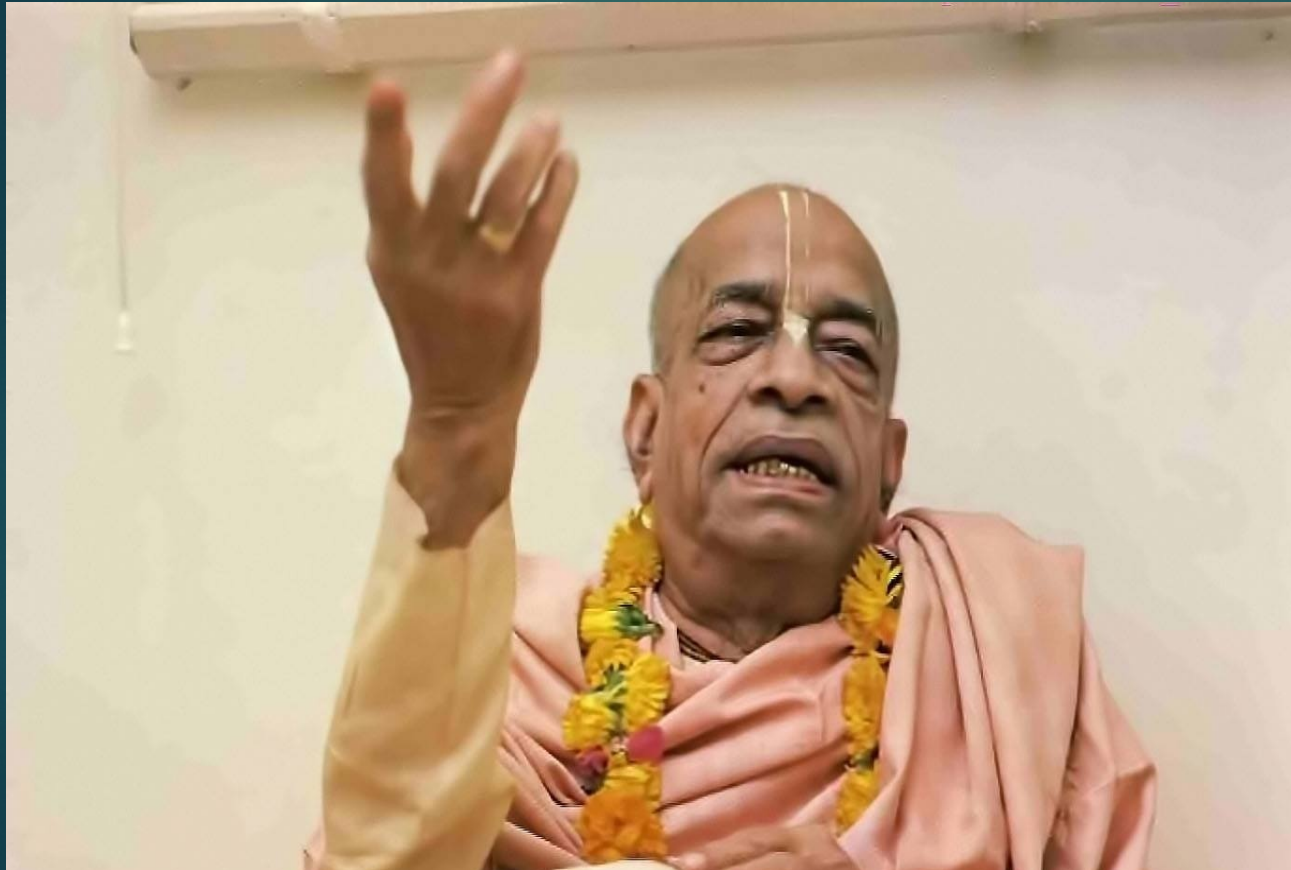
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UKRAINE – September 2018

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Simple Living * High Thinking

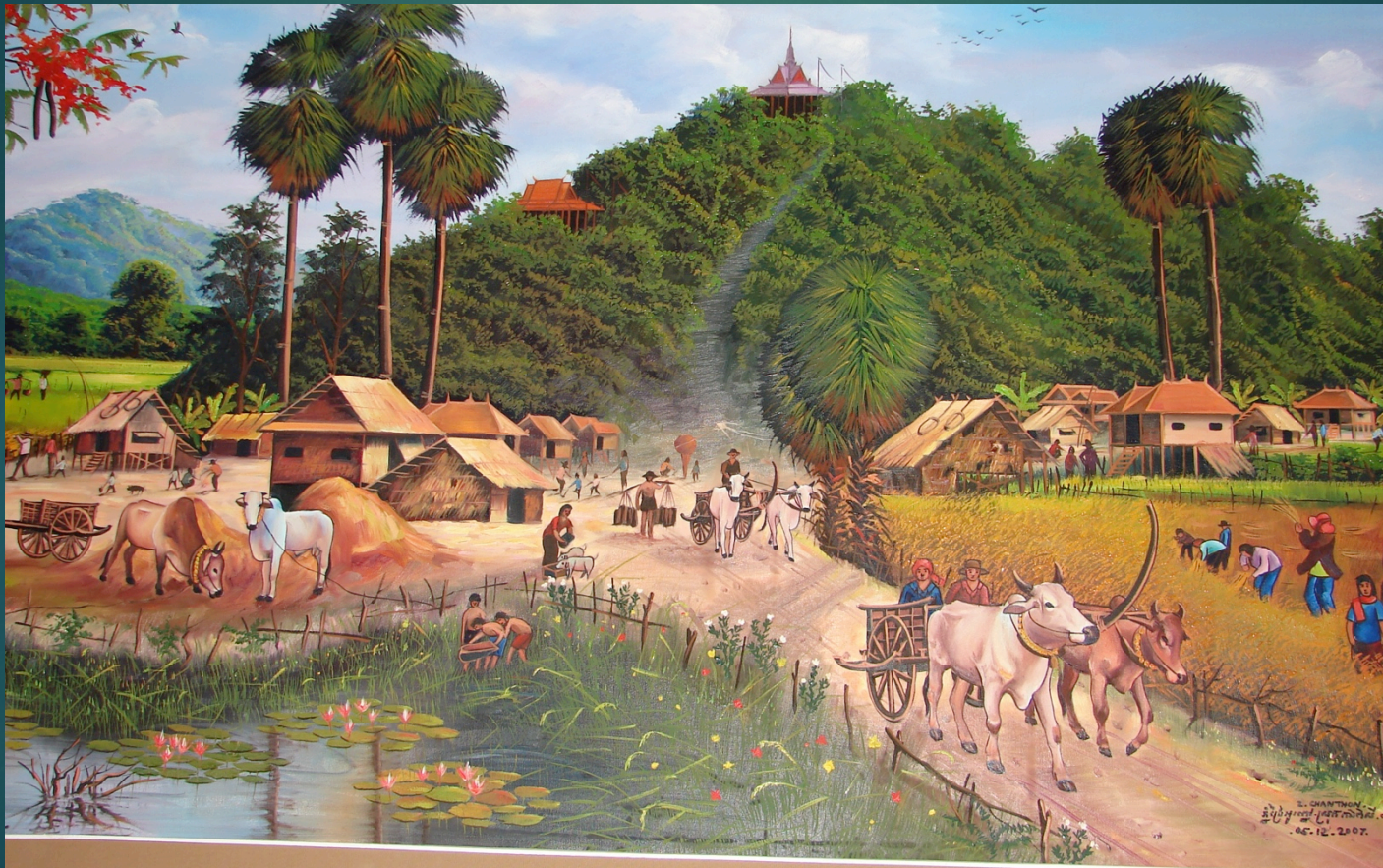


Our project is Krishna consciousness...

You produce your own food, you produce your own cloth, don't be very much anxious for artificial necessities, and save time, and be advanced in spiritual life.

August 17, 1976
Pess Interview
Hyderabad

AGRARIAN CULTURE



GURUKULA & VARNASRAMA COLLEGE



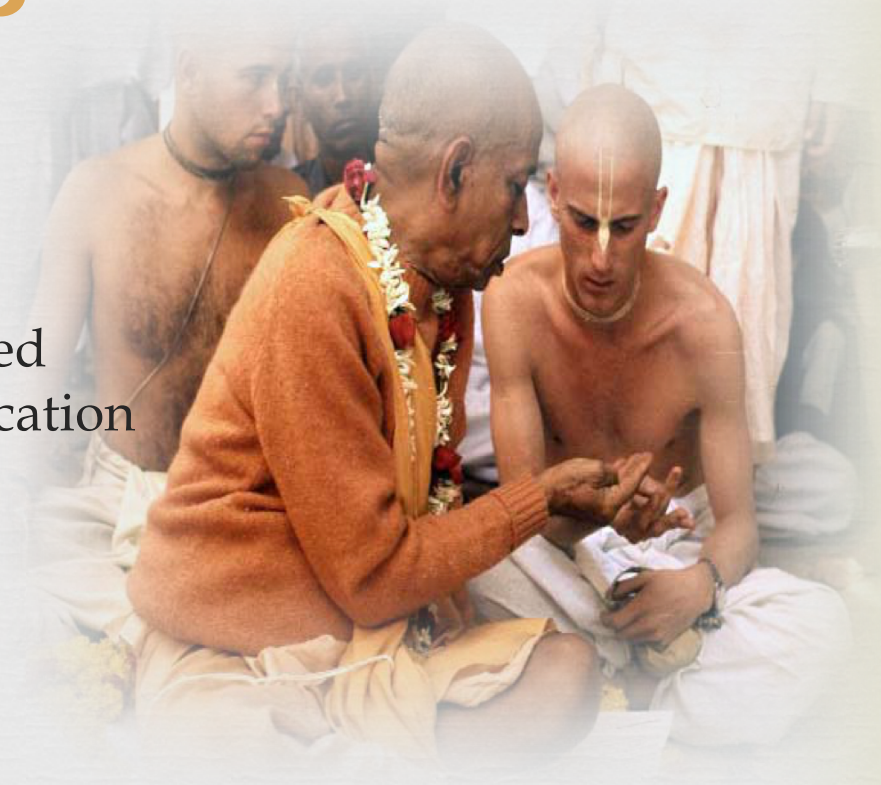
CURRICULUM DESIGN

“In human society, therefore, the brahminical culture, ksatriya culture and vaisya culture must be maintained and people should be taught how to be satisfied with only what they need’. SB 8.19.21

OVERVIEW



1. Srila Prabhupada Uvaca
2. Two Sva-Dharmas
3. ISKCON's Four Movements
4. Primary and Secondary Goals
5. Agrarian vs. Urban Based Culture
6. Why Traditional Education is Needed
7. The Four Vidyas of Traditional Education
8. Cities as Preaching Basis
9. Curriculum for Cities
10. Villages as Living Basis
11. Curriculum for Villages
12. Practical Application



Srila Prabhupada Uvaca



1. Srila Prabhupada Uvaca



“This town life, industrial life, factory life, is asuric [demoniac] life. It is killing human ambition. It is killing civilization.” Evening Lecture, Gita Nagari, July 15, 1976.

“And to save this human civilization, these two classes are required very urgently. So you American boys and girls, you are intelligent, you have got all facilities. **At least in your country, create these two classes, brahmana and ksatriya.** The world will be saved, and you will be saved, and Krsna will be pleased.” Conversation, LA, August 17, 1972

1. Srila Prabhupada Uvaca



“The varnasrama college has to be established immediately. Everywhere, wherever we have got our center, **a varnasrama college should be established to train four divisions:** one class, brahmana; one class, ksatriya; one class, vaisya; and one class, sudra.” [March 12, 1974, Vrindavana, Morning Walk]

“Unless in the human society the varnasrama system is introduced, no scheme or social order, health order or any order, political order, will be successful”. [Room Conversation, October 18, 1977, Vrindavan]

2. Two Sva-Dharmas



The Material Norm: Varnasrama Dharma

“On the bodily plane sva-dharma is called varnasrama-dharma, or man's steppingstone for spiritual understanding. Human civilization begins from the stage of varnasrama-dharma.” Bg 2.31

The Spiritual Norm: Bhagavat Dharma

“So, and real sva-dharma is spiritual sva-dharma....And what is the occupation of that sva-dharma?... Jivera svarupa haya nitya-krsna-das...that is spiritual sva-dharma.” Bg 2.31, Lecture, September 1, 1973, London

3. ISKCON'S Four Movements



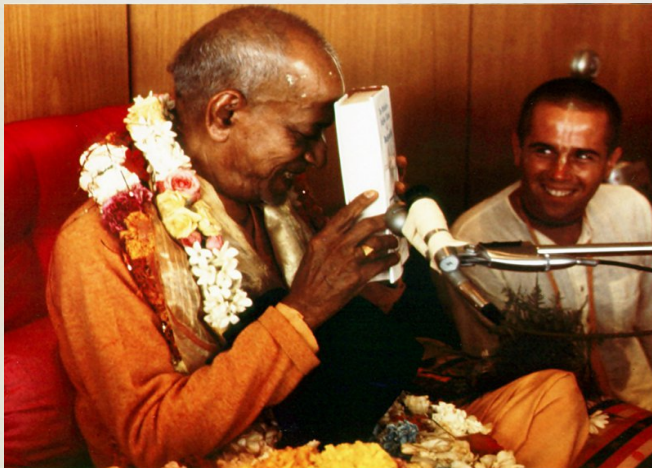
From Essay on Gita Nagari, 1956

- | | |
|----------------------------------|----------------------|
| 1. Sankirtan Movement | Spiritual Sva-Dharma |
| 2. Temple Worship Movement | Spiritual Sva-Dharma |
| 3. Spiritual Initiation Movement | Spiritual Sva-Dharma |
| 4. Classless Society Movement | Material Sva-Dharma |

“Spiritual existence of devotional activities and classless society are two identical terms. The one without the other has no meaning.”
BTG, May 20, 1956

Sankirtan Movement

*Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare*



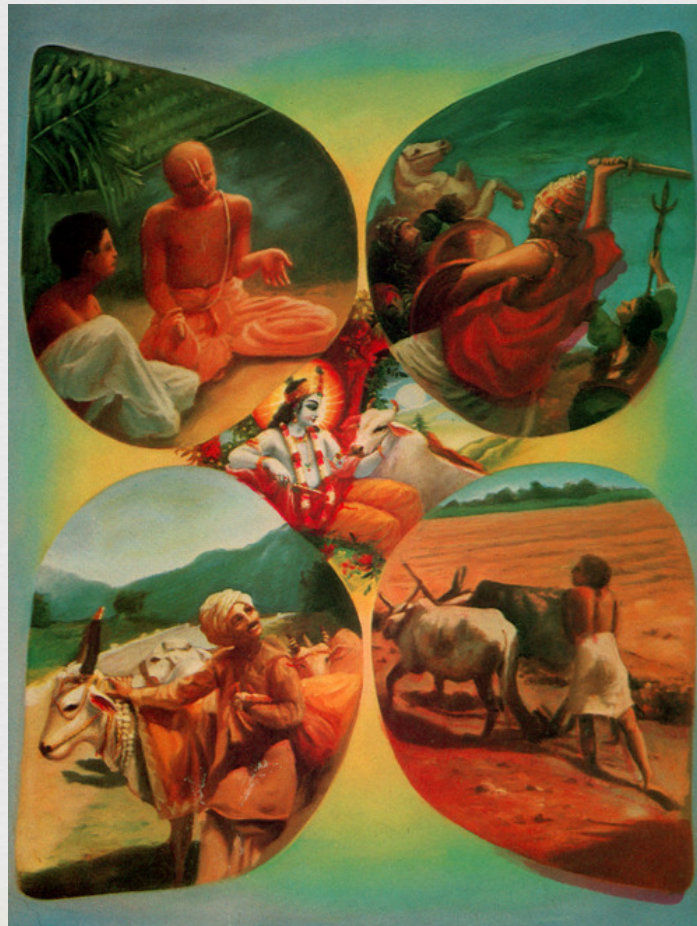
Temple Worship Movement



Spiritual Initiation Movement



Classless Society Movement



4. Primary and Secondary Goals



The primary goal is the **spiritual sva-dharma of devotional service** to Krishna and attainment of pure love for Krishna. This is found in the first three movements introduced by Srila Prabhupada.

The secondary goal is the **material sva-dharma, natural social (varna) and spiritual (asrama) divisions**, localized living within an agrarian based society, with economics focused on natural food production, cow protection, sustainable occupations and lifestyle, all meant to lend support and help towards developing the primary goal. This is found in the fourth movement introduced by Srila Prabhupada, the classless society or the culture of daiva varnasrama.

The training and education we impart to our children will mold their present and future lives. Traditional education is needed to help establish and maintain a balance between the spiritual and material sva-dharmas.

5. Agrarian Vs. Urban Based Culture



“Live village life, simple life, and be satisfied with the bare necessities. There is no need of luxury. And save time and chant Hare Krishna. This is ideal life. So I am very pleased that you are doing that, and do it more nicely so that others may be attracted.”

“This town life, industrial life, factory life, is asuric life. It is killing human ambition. It is killing civilization.”

Evening lecture at Gita-Nagari Farm, July 15, 1976

5. Agrarian Vs. Urban Based Culture



“There are two schools of thought current in the world. One wants to divide the world into cities and the other into villages. The village civilization and the city civilization are totally different things. One depends on machinery and industrialization, and the other on handicrafts.” M. Gandhi

Traditional Education



6. Why Traditional Education is Needed



Traditional education can best teach the full meaning of material sva-dharma (daiva varnasrama) and spiritual sva-dharma (devotional service).

Both varnasrama dharma and bhagavat dharma represent **two standard sciences of sustainable natural systems**, one being material in nature, the other being spiritual in nature.

Srila Prabhupada has given a standing order to introduce the systems of traditional Gurukulas and Varnasrama Colleges, the basis for establishing both Varnasrama Culture and Bhagavat Culture.

7. The Four Vidyas of Traditional Education



From Kautiliya Arthashastra

Audience

1. Science of Philosophy

All

2. Science of the Vedas

Brahmanas

3. Science of Politics

Ksatriyas

4. Science of Economics

Vaisyas

7.1 Science of Philosophy



SYLLABUS

* Srila Prabhupada's four main books (Bhagavad-gita, Srimad-Bhagavatam, Nectar of Devotion, and Caitanya Caritamrta)

* Books from our Vaisnava Acharyas

FOCUS

1. Sankhya

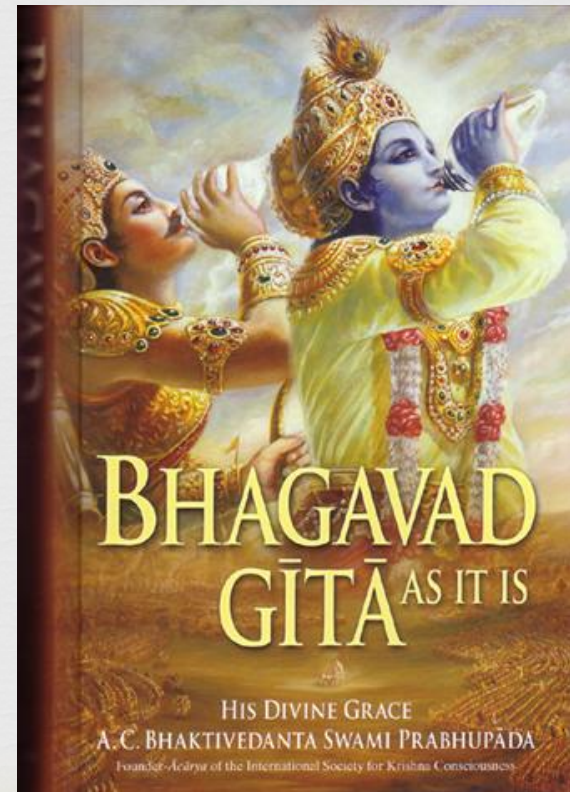
Srimad-Bhagavatam

2. Yoga

Bhagavad-gita

3. Lokayata

Nyaya Sastra,
Anviksiki, Tarka Vidya
(Dealing with Logic and Perception)



7.2 Science of the Vedas



SYLLABUS

Caturdasa Vidya (14 books of knowledge)

FOCUS

- * Bhagavad-Gita
- * Srimad Bhagavatam

Vedas	(4)
Vedangas	(6)
Mimansa	(1)
Nyaya	(1)
Dharma-sastras	(1)
Puranas	(1)

Upavedas (4)

- 1) Āyur-veda, 2) Gāṇḍharva-veda,
- 3) Dhanur-veda, 4) Sthāpatya-veda



Vedas & Vedangas



FOUR VEDAS

Rig Veda, Yajur Veda, Sama Veda, Atharva Veda,

Six Vedangas

**Shiksha (Phonetics), Kalpa (the code of rituals),
Vyakarana, (Grammar), Nirukta (Etymology),
Chandas (Poesy) and Jyothisha (Astrology and
Astronomy)**

Varnasrama Education



❧ Varëäçrama education refers to the systems of varëa and äçrama as a self-contained educational institution based on the Vedic teachings which lead individuals and society at large towards the perfection of life, i. e. individual and social emancipation. It takes into account the fullness of the living entity, fulfilling his physical needs, his emotional, intellectual and social needs, as well as his spiritual needs.

Agrarian Based Society



This system of varëa and äçrama is best practiced within an agrarian based society where life remains simple and time can be given for self-realization. Economic development no longer remains the main obsession or preoccupation of individuals and society. One should not wrongly conclude, however, that automatically individuals will become poor and that society will revert to primitiveness. Traditional village life was valued and still remains ideal in all respects, including the material aspects

Varna Education



Varna education is based on

“aptitude based learning” which leads to

“aptitude based occupations”.

Asrama Education



Asrama education teaches

“phased lifelong learning”

From gradual awakening of consciousness to

“self-realization”,

Culminating in

“Kerishna csonsciousness”.

Varnasrama education is meant to be
The norm and standard in society.

FIVE PILLARS OF EDUCATION



1. Definition
2. Disposition
3. Delivery
4. Design
5. Direction

1. DEFINITION



jñānam te 'ham sa-vijñānam
idaṁ vakṣyāmy aśeṣataḥ
yaj jñātvā neha bhūyo 'nyaj
jñātavyam avaśiṣyate

I shall now declare unto you in full this knowledge, both **phenomenal** and **numinous**. This being known, nothing further shall remain for you to know. [Bg 7.2]

2. DISPOSITION



A correct education entail that both the teacher and the student must demonstrate specific traits or qualities.

A qualified **teacher** displays **9 basic qualities**

A qualified **student** displays **3 basic qualities.**

QUALITIES OF TEACHER



Samah	peacefulness
Damah	self-control
Tapah	austerity
Saucam	purity
Ksanth	tolerance
Arjavam	honesty
Jnanam	knowledge
Vijnanam	wisdom
Astikyam	religiousness

Bhagavad-gita 18.41

QUALITIES OF STUDENT



Pranipat

submissive

Prasna

inquisitive

Seva

serving

Bhagavad-gita 4.34

3. DELIVERY



The ideal environment which fosters lifelong education and which provides the best training and education to all individuals is the scientifically planned village social structure. Such village organization, established on the principles of Vedci architecture (Vastu-sastra), helps individuals elevate themselves to the more of goodness and beyond.

BOARDING SCHOOL



Training and education are vest conducted within a boarding system where both the teacher and the student live together, as opposed to the formal modern day “schooling” system.

FREE EDUCATION



Since knowledge is meant to be shared or given as a gift, the teacher performs his service without salary.

The Vedic traditional education system advocates free education. At the end of his education, the student will offer some daksina (gift) to this teacher, according to his means.

4. DESIGN



According to Vedic culture, by definition and purpose, the systems of varna (aptitude-based learning) and asrama (phased life-long education) are in themselves complete and scientific educational institutions.

Bhagavad-gita 16. 1-3

VEDIC CURRICULUM



Varna and asrama education provided complete knowledge to all its members based on methodology and Vedic curriculum corresponding to each varna and each asrama. This education and training encompass both the material and spiritual spheres, the foundation of which is the practice of sadhava-bhakti or practical devotion to God.

5. DIRECTION



The ultimate aim of all education and knowledge is to help individuals, and society at large, advance towards self-realization and God consciousness/Krishna consciousness.

Education and knowledge, devoid of such objective, are incomplete and imperfect.

Bhagavad-gita 18 64.65.66

REAL EDUCATION



Those who engage in the culture of nescient activities shall enter into the darkest region of ignoranc. Worse still are those engaged in the culture of so-called knowledge. [Sri Isopanishad, Mantra 9]

Thus the aim of real education should be self-relization, realization of the spiritual values of the soul. Any education which doesn not lead to such realization must be considered avidya, or nexcience.
[Purport by Srila Prabhupada]

7.3 Science of Politics



SYLLABUS

Kautiliya Arthashastra, Viduraniti,
Dhanur-veda, Canakya Niti, etc.

FOCUS

- | | |
|--------------|----------------|
| 1. Raksha | Protection |
| 2. Palana | Administration |
| 3. Yogaksema | Welfare |



7. 4 Science of Economics



SYLLABUS

Dharma Sastras

FOCUS

1. Krishi
2. Go Raksha
3. Vanijyam

Agriculture
Cow Protection
Trade Related to
Krishi and
Go Raksha



Life in the City...



8. Cities as Preaching Basis



“In Vrndavana and Allahabad, we’ll see Prabhupada explain the role of **city temples as staging grounds for organizing varnasrama communities**. In the first phase, devotees should go into the cities and attract the people by establishing temples and distributing Krishna conscious literatures. Second, as people become devotees, they can be brought to farm communities where they can live the Krishna conscious lifestyle described in the books, and remain fixed up in devotional service practice without the temptation and material allurements of the cities.”
Introduction to Varnasrama Dharma by Hare Krishna Dasi.

9. Curriculum for Cities



Preparing Devotees to Preach in the Cities

- All present curriculum provided by existing educational institutions such as VIHE, MI, ISKCON LEADS, etc.
- Adding Varnasrama Training Course Curriculum covering the culture for brahmanas, ksatriyas, vaisyas and sudras as it pertains to an agrarian lifestyle within a rural setting as well as an urban lifestyle in keeping with Vedic culture.

9. Curriculum for Cities



Preparing Devotees to Live in the Villages

- * Introduction to curriculum taught in the villages
- * Learning skills and crafts to be used in the villages
- * Visiting rural projects
- * Community gardens in the city
- * On-going discussions in relation to village life
- * Seminars to create awareness

"Go" to the Villages!



10. Villages as Living Basis



“Live village life, simple life, and be satisfied with the bare necessities. There is no need of luxury. And save time and chant Hare Krishna. This is ideal life. So I am pleased that you are doing that, and do it more nicely so that others may be attracted.” Evening Lecture, Gita Nagari Farm, July 15, 1976.

11. Curriculum for Villages



Formal Education

Gurukula

Varnasrama College

Non-formal Education

Vocational Training

Arts and Crafts

Traditional Technologies

Informal Education

Cultural programs

12. Practical Application



DESA, KALA, PATRA: Each city temple may discuss and decide how and when it wishes to introduce Varnasrama Colleges according to time, place and circumstances.

ISKCON LEADERSHIP: Leaders can help by promoting the ideals toward establishing a varnasrama culture working towards a more balanced and harmonized material and spiritual reality of life.

Devotees in general may visit existing rural projects.

Brahmanas learned in all four vidyas needed to teach.

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