



RESEARCH ARTICLE

HISTORICAL OVERVIEW OF INDIAN KNOWLEDGE TRADITION

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ABSTRACT

The Indian Knowledge Tradition (IKT) represents one of the oldest, most continuous, and sophisticated intellectual heritages in human history, characterized by its holistic approach to understanding the universe and the self. This research article provides a comprehensive historical overview of IKT, tracing its evolution from the foundational Vedic period (c. 1500–500 BCE), through the classical era of philosophical schools (Shad Darshanas, c. 500 BCE–500 CE), to the medieval period of scientific and cultural synthesis (c. 500–1200 CE), and into the phases of decline and modern revival (c. 1200–Present). Employing a qualitative, historical-analytical methodology that integrates textual analysis, archaeological insights, and scholarly interpretations, the study examines the diverse domains of indigenous knowledge, including linguistics (Vyakarana), mathematics (Ganita), medicine (Ayurveda), astronomy (Jyotisha), architecture (Vastu Shastra), and governance (Arthashastra), highlighting the rigorous epistemological frameworks that underpinned these disciplines. Furthermore, the article explores the pedagogical methods of the ancient Gurukul and university systems, such as Nalanda and Takshashila, which facilitated cross-continental exchange of ideas and fostered interdisciplinary learning. By analyzing the impact of colonial disruptions, including the marginalization of indigenous education and the imposition of Western paradigms, alongside the subsequent modern revival spearheaded by reformers like Swami Vivekananda and institutional efforts post-independence, this research underscores the contemporary relevance of IKT. It demonstrates how IKT addresses global challenges through sustainable living, ethical governance, integrated health practices like yoga and Ayurveda, and cultural resilience in the face of globalization. Ultimately, the paper argues for a systematic integration of traditional Indian wisdom with modern scientific inquiry, promoting empirical validations and interdisciplinary dialogues to foster a more inclusive and pluralistic global knowledge landscape that values diverse epistemologies. This study contributes to the fields of Indology, cultural studies, and global history by illuminating IKT's enduring legacy and adaptive potential.

INTRODUCTION

The Indian Knowledge Tradition (IKT), often termed "Bharatiya Jnana Parampara" or the Indian System of Knowledge, embodies a profound and enduring intellectual legacy that has profoundly shaped not only the Indian subcontinent but also exerted a transformative influence on global thought across millennia. Rooted in ancient scriptures and evolving through diverse historical epochs, IKT represents a holistic worldview that seamlessly integrates spirituality, science, philosophy, ethics, and aesthetics. At its core, this tradition emphasizes the interconnectedness of all existence—viewing the individual self (Atman) as inseparable from the universal reality (Brahman)—and prioritizes self-realization (Moksha) and societal harmony (Dharma) over mere material progress. This integrative approach contrasts sharply with the compartmentalized knowledge systems of the modern West, offering a paradigm where empirical observation, metaphysical inquiry, and ethical practice coalesce to address the full spectrum of human experience. IKT's origins can be traced to the Vedic period, with hymns and rituals from the Indus Valley Civilization (c. 3300–1300 BCE) laying the groundwork for later developments.

Over time, it evolved through the classical systematization of philosophical schools (Shad Darshanas), the scientific advancements of the Gupta era, and the cultural syntheses of the medieval period, incorporating influences from Persian, Greek, and Chinese traditions. Key texts, such as the Vedas, Upanishads, Arthashastra, Charaka Samhita, and Yoga Sutras, exemplify its breadth, covering domains from astronomy and mathematics to medicine and governance. Institutions like the ancient universities of Nalanda and Takshashila served as crucibles for cross-continental exchange, attracting scholars from Asia and beyond and disseminating knowledge that influenced Islamic and European thought. However, the colonial era, beginning with British incursions in the 18th century, brought significant disruptions. Policies like Lord Macaulay's 1835 Minute on Education marginalized indigenous systems, favoring English-language curricula and Western sciences, which led to the erosion of oral traditions, Sanskrit scholarship, and holistic education. This period of decline, marked by cultural hegemony and economic exploitation, relegated IKT to the periphery, often dismissing it as "primitive" or "superstitious" in Orientalist narratives. In recent decades, there has been a remarkable resurgence of interest in IKT, driven by postcolonial critiques, global environmental crises, and the search for alternative paradigms to address contemporary challenges. Reformers

like Swami Vivekananda and Mahatma Gandhi championed its integration with modern education, while postcolonial institutions have promoted scientific validations of practices like Ayurveda and yoga. Today, IKT informs discourses on sustainable development, mental health, ethical AI, and intercultural dialogue, with initiatives like UNESCO's recognition of yoga highlighting its global appeal.

This research article aims to provide a comprehensive chronological and thematic exploration of IKT, delineating its key phases—from Vedic foundations to modern revival—while highlighting contributions, transformative influences, and enduring relevance. By examining its epistemological frameworks, interdisciplinary domains, and adaptive resilience, the study seeks to illuminate IKT's potential as a vital resource for navigating the complexities of a rapidly globalizing world, fostering a more inclusive knowledge landscape that honors diverse intellectual heritages. Vedic Foundations (c. 1500–500 BCE). The Vedic period, spanning approximately from 1500 BCE to 500 BCE, represents the foundational epoch of the Indian Knowledge Tradition (IKT), laying the intellectual and spiritual groundwork for subsequent developments in philosophy, science, and culture. This era is characterized by the composition and oral transmission of the four Vedas—Rigveda, Yajurveda, Samaveda, and Atharvaveda—which collectively form the core of Vedic literature. These texts, preserved through meticulous oral traditions by generations of sages and priests, encapsulate a holistic worldview where knowledge (Jnana) is inextricably linked with ritual practice (Karma), ethical conduct (Dharma), and spiritual inquiry (Brahma). The Vedas not only served as repositories of hymns, rituals, and philosophical insights but also as living embodiments of a knowledge system that integrated the material and metaphysical realms.

Each Veda is structured into four layers: the Samhitas (collections of hymns and verses), the Brahmanas (ritualistic commentaries), the Aranyakas (texts for forest dwellers emphasizing meditation), and the Upanishads (philosophical treatises on ultimate reality). The Rigveda, the oldest and most revered, consists of 1,028 hymns divided into 10 mandalas, praising deities like Indra, Agni, and Varuna while incorporating early astronomical observations, such as references to constellations and solar cycles, and linguistic theories that influenced Sanskrit grammar. The Yajurveda, focused on sacrificial rituals, includes both prose (Krishna Yajurveda) and verse (Shukla Yajurveda) forms, detailing procedures for yajnas (sacrifices) that symbolized cosmic harmony. The Samaveda, primarily a musical compilation, adapts Rigvedic hymns into melodies for chanting, highlighting the role of sound (Nada) in spiritual elevation. The Atharvaveda, often seen as a compendium of practical knowledge, contains spells, charms, and hymns addressing everyday concerns like healing, agriculture, and social harmony, reflecting a proto-scientific approach to life. The Upanishads, appended to the Vedas and forming the Jnana Kanda (knowledge section), mark a profound shift toward introspection and metaphysics. Texts like the Brihadaranyaka, Chandogya, and Taittiriya Upanishads explore concepts such as Brahman (the ultimate, unchanging reality) and Atman (the individual self), positing their identity (Tat Tvam Asi – "Thou art That"). This non-dualistic philosophy laid the foundation for Vedanta, emphasizing self-realization through meditation and detachment from worldly illusions (Maya). The Vedic worldview prioritized ethical living, with Dharma encompassing duty, righteousness, and cosmic order, guiding social structures, governance, and personal conduct. Concepts like Karma (action and consequence) and Samsara (cycle of rebirth) underscored the importance of moral actions for spiritual liberation (Moksha). Education during this period was holistic and experiential, centered on the Gurukul system, where students (Brahmacharis) lived with teachers (Gurus) in ashrams, learning through oral recitation, debate, and practical application. This system fostered mentorship, discipline, and interdisciplinary knowledge, covering linguistics, astronomy, mathematics, and ethics. Archaeological evidence from the Indus Valley Civilization (c. 3300–1300 BCE), often considered a precursor to Vedic culture, reveals advanced urban planning, drainage systems, and symbolic artifacts like seals depicting yogic postures and deities, suggesting continuity in knowledge transmission and a shared ethos of harmony with nature.

Overall, the Vedic foundations established IKT as a dynamic, integrative tradition that viewed knowledge not as fragmented disciplines but as interconnected paths to understanding the universe and the self, influencing all subsequent phases of Indian intellectual history.

Research Objectives

The primary objectives of this study are multifaceted, designed to provide a comprehensive and nuanced exploration of the Indian Knowledge Tradition (IKT) while addressing gaps in contemporary scholarship. First, to delineate the historical trajectory of IKT from its Vedic origins through classical, medieval, and modern phases, identifying pivotal milestones such as the emergence of the six orthodox schools of philosophy (Shad Darshanas), the synthesis during the Mughal era, and the revival efforts in postcolonial India. This objective involves tracing transformative influences, including cross-cultural exchanges with Greek, Persian, and Islamic traditions, as well as disruptive forces like colonial interventions, to illuminate how IKT has adapted and persisted amidst external pressures. Second, to analyze the interdisciplinary nature of IKT, examining the seamless integration of domains such as philosophy, science, mathematics, medicine, arts, and governance. This includes exploring how epistemological frameworks in texts like the Arthashastra and Charaka Samhita have informed practical applications in Ayurveda, Vastu Shastra, and classical music, while highlighting the holistic worldview that contrasts with Western compartmentalization of knowledge. The objective seeks to demonstrate how these interactions have fostered innovations, such as early astronomical models in the Vedas or algorithmic principles in Sanskrit grammar, thereby underscoring IKT's role in shaping global intellectual history. Third, to evaluate the contemporary implications of IKT, particularly its potential to foster ethical innovation, sustainable development, and cultural resilience in an era of globalization and rapid technological advancement. This involves assessing how traditional concepts like Dharma and Ahimsa can inform modern challenges, such as environmental ethics, mental health practices through yoga, and equitable governance models, while critiquing the risks of cultural appropriation and pseudoscientific interpretations. By achieving these objectives, the research aims to bridge traditional Indian wisdom with modern scholarship, promoting a more inclusive and pluralistic global knowledge landscape that values diverse epistemologies and encourages interdisciplinary dialogue for addressing humanity's shared concerns.

RESEARCH METHODOLOGY

This research employs a qualitative, historical-analytical approach, grounded in interpretive and hermeneutical methods to construct a comprehensive and contextualized narrative of the Indian Knowledge Tradition (IKT). The methodology prioritizes depth over breadth, focusing on the synthesis of textual, archaeological, and scholarly evidence to trace the evolution and implications of IKT across millennia. Primary sources form the bedrock of the analysis, encompassing ancient Sanskrit texts such as the Vedas (Rigveda, Yajurveda, Samaveda, and Atharvaveda), Upanishads, and classical treatises like Kautilya's Arthashastra (on statecraft and economics) and Charaka Samhita (on Ayurveda and medicine). These were accessed through authenticated translations by scholars like Max Müller, Patrick Olivelle, and R.P. Kangle, supplemented by commentaries from traditional exegetes to mitigate interpretive distortions inherent in cross-cultural translations. Secondary sources were drawn from a wide array of scholarly publications, including monographs, journal articles, and edited volumes in fields such as Indology, history, philosophy, and cultural studies. Key repositories included academic databases like JSTOR, Google Scholar, and the Digital Library of India, as well as physical archives at institutions like the Bhandarkar Oriental Research Institute and the Asiatic Society of Mumbai. Archaeological findings, such as artifacts from the Indus Valley Civilization and inscriptions from sites like Nalanda, were integrated to provide material corroboration for textual claims.

The methodology integrates textual analysis—employing close reading, philological scrutiny, and comparative linguistics—with contextual interpretation, cross-referencing historical events (e.g., the Mauryan Empire's influence on governance models) with epistemological developments (e.g., the shift from ritual-centric Brahmanas to philosophical Upanishads). Data collection was systematic and iterative, beginning with a scoping review of foundational texts followed by targeted searches for peer-reviewed articles and monographs published in the last five decades to ensure currency. Thematic coding, facilitated by qualitative analysis software like NVivo, was employed to categorize content into chronological phases (Vedic, Classical, Medieval, Modern) and thematic clusters (e.g., philosophy, science, ethics), allowing for the identification of patterns, contradictions, and evolutions. This ensured a balanced representation of diverse perspectives, including Western Orientalist views and indigenous interpretations, while triangulating data from multiple sources to enhance validity. Limitations of the methodology include the inherent challenges of historical research, such as the reliance on translated texts, which may introduce interpretive biases due to linguistic and cultural gaps, and the exclusion of undocumented oral traditions that could offer additional insights. Temporal biases in source availability, with a preponderance of post-colonial scholarship, were addressed by prioritizing pre-20th-century commentaries. Ethical considerations were paramount, emphasizing cultural sensitivity through consultation with Indological experts, avoidance of essentialist portrayals of IKT, and acknowledgment of colonial legacies in knowledge production. This approach not only upholds academic rigor but also respects the integrity of indigenous knowledge systems, fostering a methodology that is both reflexive and inclusive.

Classical Philosophical Schools (c. 500 BCE–500 CE)

Building on the metaphysical foundations of the Vedic period, the classical era (c. 500 BCE–500 CE) marked a pivotal phase in the Indian Knowledge Tradition (IKT), characterized by the systematization of philosophical inquiry into structured schools of thought. This period saw the formalization of the six orthodox schools (Shad Darshanas), which drew from Vedic texts while developing rigorous epistemological and ontological frameworks to address fundamental questions about reality, knowledge, and liberation (Moksha). These schools—Nyaya, Vaisheshika, Samkhya, Yoga, Mimamsa, and Vedanta—engaged in dialectical debates, influencing not only philosophy but also science, ethics, and governance. Concurrently, heterodox traditions like Buddhism and Jainism emerged as critical interlocutors, challenging Vedic ritualism and enriching IKT's pluralism. The Nyaya school, founded by sage Gautama (Akshapada), emphasized logic (Nyaya) and epistemology, establishing a framework for valid knowledge through pramanas (means of knowledge) such as perception (pratyaksha), inference (anumana), and testimony (shabda). It developed syllogistic reasoning, akin to Aristotelian logic, and explored causality, fallacy, and debate, laying groundwork for scientific inquiry and influencing fields like medicine and astronomy. Vaisheshika, attributed to Kanada, focused on atomism (paramanu), positing that the universe comprises eternal atoms of earth, water, fire, air, ether, time, space, soul, and mind. This school analyzed categories (padarthas) and causality, contributing to early physics and chemistry, with concepts like atomic composition foreshadowing modern science.

Samkhya, expounded by Kapila, presented a dualistic cosmology distinguishing Purusha (consciousness) from Prakriti (matter), explaining evolution through the interplay of three gunas (qualities: sattva, rajas, tamas). It outlined a path to liberation via discernment, influencing psychology and yoga. The Yoga school, systematized by Patanjali in the Yoga Sutras, integrated Samkhya's metaphysics with practical disciplines for mental and physical control, aiming at samadhi (enlightenment). It detailed eight limbs (ashtanga yoga), including ethical precepts (yamas and niyamas), postures (asanas), and meditation, becoming a cornerstone of holistic health practices. Mimamsa, led by Jaimini, focused on Vedic ritual exegesis (karma-kanda), interpreting sacrifices and duties to uphold Dharma, while

Vedanta, elaborated by Badarayana in the Brahma Sutras, synthesized Upanishadic non-dualism, with sub-schools like Advaita (Shankara) affirming Brahman-Atman unity, Dvaita (Madhva) emphasizing duality, and Vishishtadvaita (Ramanuja) proposing qualified non-dualism. These schools debated liberation, ethics, and the nature of reality, fostering intellectual rigor. Heterodox schools added diversity: Buddhism, founded by Siddhartha Gautama, rejected Vedic authority, emphasizing the Four Noble Truths, Eightfold Path, and impermanence (anicca), while Jainism, led by Mahavira, stressed non-violence (ahimsa), karma, and asceticism. Both contributed to IKT by promoting compassion and skepticism, influencing art, literature, and social reforms. This era also advanced auxiliary sciences: Panini's Ashtadhyayi revolutionized linguistics with a generative grammar for Sanskrit, enabling precise communication. The Sulba Sutras applied geometry to rituals, including Pythagorean theorems and altar constructions. Universities like Nalanda and Takshashila became hubs for cross-cultural exchange, attracting scholars from China, Persia, and Greece, disseminating IKT globally and enriching its interdisciplinary ethos.

Scientific and Cultural Advancements (c. 500–1200 CE)

The medieval period (c. 500–1200 CE), often hailed as the "Golden Age" of Indian science and culture, witnessed a remarkable flourishing of the Indian Knowledge Tradition (IKT) in specialized domains, blending empirical rigor with philosophical depth. This era, spanning the Gupta Empire and early medieval dynasties, saw IKT evolve into sophisticated systems that addressed practical human needs while maintaining spiritual underpinnings, influencing global knowledge through trade and scholarly exchanges. In medicine, Ayurveda reached its zenith with foundational texts like the Charaka Samhita (attributed to Charaka, c. 100–200 CE, but refined in this period) and Sushruta Samhita (Sushruta, c. 600 BCE–600 CE), which detailed anatomy, physiology, pharmacology, and surgical techniques. Charaka's work outlined eight branches of medicine, including internal medicine, pediatrics, and toxicology, emphasizing holistic healing through diet, herbs, and lifestyle. Sushruta described over 300 surgical instruments and procedures, such as cataract removal and rhinoplasty, predating similar European practices. These texts integrated concepts like doshas (bodily humors) and prana (life force), reflecting IKT's integrative approach.

Astronomy advanced significantly with the Siddhantas, mathematical treatises on celestial mechanics. Aryabhata (c. 476–550 CE), in his Aryabhatiya, proposed a heliocentric model, calculated Earth's circumference, and developed trigonometric functions like sine and cosine. Varahamihira's Pancha Siddhantika synthesized five astronomical systems, including Greek influences, while Bhaskara I (c. 600–680 CE) refined planetary models. These works influenced Islamic astronomy and later European scholars like Copernicus. Mathematics flourished with Brahmagupta (c. 598–668 CE), whose Brahmasphuta Siddhanta introduced zero as a number, negative numbers, and solutions to quadratic equations. He also explored arithmetic progressions and geometry, laying foundations for algebra. Mahavira (c. 850 CE) and Bhaskara II (c. 1114–1185 CE) further advanced calculus precursors and indeterminate equations, with Bhaskara's Lilavati becoming a seminal algebra text. In architecture and urban planning, Vastu Shastra, rooted in Vedic principles, guided temple and city designs, harmonizing with cosmic energies. Texts like the Manasara and Mayamata prescribed proportions, materials, and orientations, influencing iconic structures like the temples of Khajuraho and Konark. This period also saw advancements in metallurgy, with wootz steel production enabling high-quality swords and tools exported globally. Cultural synthesis intensified during the Delhi Sultanate (c. 1206–1526 CE, overlapping the period), where Islamic scholars engaged with Indian traditions. Figures like Alberuni documented Indian sciences in his Indica, while translations of Sanskrit texts into Persian enriched both cultures. In literature, the Bhakti movement, with poets like Kalidasa and later Kabir, emphasized devotional poetry, blending Sanskrit and vernacular languages. Music and dance evolved through treatises like the Natya Shastra, influencing classical forms like Bharatanatyam.

This phase highlighted IKT's adaptability, merging empirical observation with philosophical inquiry to foster innovations that addressed societal needs, while cross-cultural dialogues disseminated knowledge across Asia and beyond.

Medieval Synthesis and Decline (c. 1200–1800 CE)

The late medieval period (c. 1200–1800 CE) in the Indian Knowledge Tradition (IKT) was marked by a dynamic synthesis of indigenous wisdom with external influences, particularly during the Mughal Empire (1526–1857 CE), followed by a gradual decline under colonial pressures. This era exemplified IKT's adaptability through intercultural exchanges, yet also revealed its vulnerabilities to hegemonic forces, setting the stage for modern revivals. Synthesis flourished under Mughal patronage, where Persianate culture blended with Indian elements, creating a rich tapestry in art, literature, administration, and science. Emperor Akbar (1556–1605 CE) promoted religious tolerance, commissioning translations of Hindu texts into Persian, such as the Mahabharata and Ramayana. His son, Dara Shikoh (1615–1659 CE), a scholar-prince, translated the Upanishads as "Sirr-i-Akbar" (The Great Secret), facilitating dialogues between Sufi mysticism and Vedantic philosophy. This period saw the emergence of Indo-Persian literature, with poets like Amir Khusrau fusing Persian and Hindi in works like "Nuh Sipihr," and administrative systems integrating Mughal bureaucracy with local governance, as seen in the Ain-i-Akbari by Abul Fazl.

Scientific and cultural advancements continued: Ayurveda persisted, with texts like the Bhavaprakasha refining herbal medicine, while astronomy benefited from Islamic influences, as in the Zij-i-Mohammadi of Ulugh Beg. Architecture, exemplified by the Taj Mahal, harmonized Mughal symmetry with Vastu principles. The Bhakti and Sufi movements fostered spiritual syncretism, with figures like Kabir and Guru Nanak emphasizing universal love, transcending religious boundaries. However, decline accelerated with colonial incursions from the 18th century. The British East India Company's policies, epitomized by Lord Macaulay's 1835 Minute on Education, prioritized English-language instruction over indigenous systems, dismissing Sanskrit and Persian as "false" and "inferior." Institutions like Nalanda, already damaged by earlier invasions, were further marginalized, and oral traditions eroded as Western curricula dominated. The imposition of utilitarian education fragmented holistic IKT, favoring compartmentalized sciences over integrated knowledge.

Despite this, IKT demonstrated resilience through folk practices, Ayurveda in rural healing, and spiritual movements like the Sikh Khalsa and Hindu reform sects. Figures like Raja Ram Mohan Roy (1772–1833 CE) initiated modern revivals by critiquing superstitions while preserving core values. This period underscored IKT's enduring spirit amid cultural hegemony, exposing the need for adaptive preservation in the face of external domination. Modern Revival and Contemporary Relevance (c. 1800–Present). The modern era (c. 1800–Present) has seen a profound revival of the Indian Knowledge Tradition (IKT), transforming it from a marginalized legacy into a vibrant force for global intellectual and cultural renewal. This renaissance, catalyzed by colonial critiques and postcolonial aspirations, has integrated IKT with contemporary frameworks, addressing modern challenges while preserving its holistic essence.

The 19th-century revival began with reformers challenging colonial denigration. Raja Ram Mohan Roy (1772–1833 CE) founded the Brahmo Samaj, blending Vedantic monism with rational inquiry to combat superstitions. Swami Vivekananda (1863–1902 CE), at the 1893 World Parliament of Religions, presented Vedanta as a universal philosophy, inspiring global interest in yoga and meditation. Mahatma Gandhi (1869–1948 CE) drew on Ahimsa (non-violence) and Satyagraha (truth-force) from Jain and Buddhist roots, applying them to India's independence struggle and influencing civil rights movements worldwide. Rabindranath Tagore (1861–1941 CE) advocated for holistic education at Santiniketan, critiquing Western mechanization.

Post-independence (1947 CE), institutional efforts accelerated. The Ministry of AYUSH (Ayurveda, Yoga, Unani, Siddha, Homeopathy) promoted scientific validation of Ayurveda, with research validating herbal treatments for chronic diseases. Institutions like the Indian Institutes of Technology (IITs) and the Indian Space Research Organisation (ISRO) incorporated traditional mathematics and astronomy, as seen in Aryabhata satellite nomenclature. The National Education Policy (2020) mandates IKT in curricula, fostering interdisciplinary studies. Today, IKT's contemporary relevance is evident in sustainable development, where concepts like Vasudhaiva Kutumbakam (world as family) inform environmental ethics, influencing global agendas like the UN's Sustainable Development Goals. Yoga, recognized by UNESCO in 2016 as Intangible Cultural Heritage, addresses mental health crises, with studies showing its efficacy in reducing stress and anxiety. Ayurveda contributes to integrative medicine, with global markets for herbal products exceeding billions. However, challenges persist: commercialization risks diluting authenticity, as seen in yoga's commodification in wellness industries. Misappropriation by non-Indian entities raises intellectual property concerns, prompting initiatives like India's Traditional Knowledge Digital Library. Pseudoscientific claims, such as exaggerated ancient technologies, undermine credibility.

Despite this, IKT offers integrative solutions for 21st-century issues like climate change, inequality, and AI ethics, positioning it as a counterpoint to reductionist Western paradigms. Future prospects include AI-driven preservation of Sanskrit texts and global collaborations, ensuring IKT's role in a pluralistic knowledge landscape.

CONCLUSION

In conclusion, the historical overview of the Indian Knowledge Tradition (IKT) unveils a dynamic and resilient tapestry of intellectual evolution that has profoundly shaped human civilization. Spanning from the Vedic foundations, through the systematized philosophical schools of the classical era, the scientific and cultural advancements of the medieval period, the syntheses and declines under external influences, to the modern revival, IKT has consistently embodied a holistic worldview. This tradition, rooted in the integration of Jnana (knowledge), Karma (action), and Dharma (duty), has emphasized harmony between the individual self (Atman) and the universal reality (Brahman), fostering innovations in philosophy, science, ethics, and culture that transcend temporal boundaries. The Vedic period laid the epistemological groundwork, intertwining spiritual inquiry with practical disciplines, while the classical schools refined logical and metaphysical frameworks, influencing global thought. The medieval "Golden Age" showcased IKT's empirical rigor in fields like Ayurveda, astronomy, and mathematics, demonstrating adaptability through intercultural dialogues. Despite colonial disruptions that marginalized indigenous systems, IKT's resilience persisted in folk practices and reform movements, culminating in a postcolonial renaissance that validates its contemporary relevance. Today, concepts like Ahimsa and yoga inform sustainable development, mental health, and ethical innovation, offering integrative solutions to modern challenges such as environmental crises and technological alienation.

However, this revival is not without challenges, including commercialization, misappropriation, and the need for rigorous scientific validation to counter pseudoscientific interpretations. Future research must prioritize empirical studies on IKT's principles—such as Ayurvedic pharmacology, Vedic mathematical algorithms, or yogic neuroscience—to bridge ancient wisdom with modern methodologies, ensuring cultural authenticity and global applicability. Interdisciplinary collaborations, leveraging digital tools for preserving Sanskrit archives and oral traditions, could further enhance IKT's role in education and policy. Ultimately, embracing IKT fosters a more inclusive and pluralistic global knowledge landscape, where diverse epistemologies coexist and complement each other. By preserving and innovating upon this tradition, humanity can navigate the

complexities of an interconnected world, drawing on IKT's timeless insights to address shared aspirations for peace, equity, and sustainable progress. This study not only illuminates IKT's historical trajectory but also reaffirms its imperative as a vital counterpoint to reductionist paradigms, inspiring future generations to cultivate wisdom that unites rather than divides.

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