UNFOLDING STEAM PERSPECTIVES FROM A VEDA/VEDANGA'S
WORLDVIEW: A COLLABORATIVE SELF-SANSKARA INQUIRY

Purushottam Ghimire

Dissertation

Submitted to

School of Education

In Partial Fulfillment of the Requirements for the Degree of

Master of Philosophy in Education (STEAM)

Kathmandu University

Dhulikhel, Nepal

November 2024

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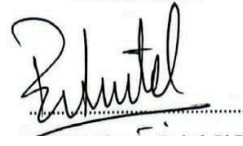STEAM Education

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# AN ABSTRACT

of the dissertation of *Purushottam Ghimire* for the Degree of *Master of Philosophy in STEAM Education* presented on *24 November 2024* entitled *Unfolding STEAM Perspectives from a Veda/Vedanga's Worldview: A Collaborative Self-sanskara Inquiry*.

APPROVED BY

Prof. Bal Chandra Luitel, PhD

Dissertation Supervisor

The Vedangas are *Vyasti,*[1] or interconnected approach, and the Vedas are *Samasti,*[2] or holonic approach (Gallifa, 2018) of ancient education. STEAM education, on the other hand, is a contemporary integrated education. They seem to operate well together for a symbiosis of Eastern and Western Wisdom Traditions, unfolding, understanding, and appreciating one another. However, in modern Nepali society, it looks like a division between Eastern and Western ideologies, like controlled as West and oppressed as East. Thus, the dialogical and dialectical healing between them was often overlooked. It has not moved the transmission and creation of intergenerational knowledge like walking and erasing their steps[3].

The Western-induced ideologies are based on individualism[4], rationalism[5], and human rights centered on ideas. So, it talks about democracy, freedom, and scientific exploration. Meanwhile, Eastern ideologies prioritize collectivism, companionability,

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[1]समष्टिरीशः सर्वेषां स्वात्मतादात्म्यवेदनात् । तदभावात्ततोऽन्ये तु कथ्यन्ते व्यष्टिसंज्ञया || - *Pañchadaśī 1.25.*

[2]इदमज्ञानं समष्टिव्यष्टाभिप्रायेणैकमनेकमिति च व्यवह्रियते । - वेदान्तसार

[3]*Nepali Proverb:Hindai Chha Paailo Metdai Chha.*

[4] *Value of the individual's intrinsic worth, individual learning plans: ILPs (Hamilton, 2009). https://doi.org/10.1080/01411920802042739*

[5] *Concepts and knowledge are also constructed independently of sense experience utilizing modern technologies and robotic approaches. (Rubio et al., 2019). doi:10.1177/1729881419839596*

and spirituality[6]. It often highlights the importance of balance, community, and the interconnectedness of existence. Thus, there is a dialogical and dialectical practice related to individualism and collectivism, rationalism and companionability, human rights, and spirituality. These dialogues seemed relevant for knowledge generation. Thus, the inquiry focused on the unfolding process of interpreting STEAM education and Veda/Vedangas education through their educational practices and values as my leading *Prashna*[7]. Unfolding a one-way strategy with expert-driven learning, it explored a two-way approach: *Guru-Shishya*[8] (mutuality of teacher and student-centric methods) and an *Sobjective*[9] approach (MacLeod, 2015) to implement 21st-century skills in the education system.

The inquiry explored a collaborative self-sanskara inquiry focusing on *Svarupasatshyakar*[10] or *Shravanachatushtaya*[11]'s theory. This is an integrative approach to education, dialogical or dialectical knowledge, and eventually like *NetiNeti*[12]. This approach helped informants go beyond subjectivity and objectivity through the healing approach of the Vedas. It seemed initially useful for re-engineering the pedagogical approach of Sanskrit education but not for disciplinary contents and structure.

The inquiry unfolded the interconnectedness of *Svakarma*[13] (self-action) and *Svadharma*[14] (self-characteristic) as outer myself within inner-self for self-regulation.

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[6] *Collaboration between teacher as Dev, Rishi, father, mother, or Guru and student for liberation.* विद्याभ्यास स्तपो ज्ञानमिन्द्रियाणां च संयमः । अहिंसा गुरुसेवा च निःश्रेयसकरं परम् ॥ - सुभाषितम्; तत्कर्म यन्न बन्धाय सा विद्या या विमुक्तये । आयासायापरं कर्म विद्याऽन्या शिल्पनैपुणम् ॥ -- विष्णुपुराण १-१९-४१

[7] अथ जन्यत्वेन; सोऽपि तेन कथमुत्पाद्यते ? किम्-अनुपजाततिशयन, व्यतिरिक्तोपजातातिशयेन वा इति प्राप्ता प्रश्नपरम्परा । - भट्टश्रीजयराशिप्रणीतः तत्त्वोपप्लवसिंहः

[8] *Teacher and student, mainly based on Gurukul traditions.* अयं (गुरुशिष्यपरम्परा) मन्त्रार्थचिन्ताभ्यूहोऽपि श्रुतितोऽपि तर्कतः (निघण्टु १३॥१२)

[9] *Integrative existence of subjective and objective methods (MacLeod, 2015)*

[10] श्रोतव्यः श्रुतिवाक्येभ्यो मन्तव्यक्कचोपपत्तिभिः । मत्वा च सततं ध्येयमिति दर्शनहेतवः । - न्यायकुसुमाञ्जलिः ।

[11] *Theory of fourth folding of Adhyatma Upanishad (33-35), which is known as Shrvana, Manana, Nididhyasana, and Samadhi.* इत्थं वाक्यैस्तथार्थानुसन्धानं श्रवणं, संभावितत्वानुसन्धानं मननं (33), एकतानत्वमेतद्धि निदिध्यासनमुच्यते (34),निवातदीपवच्चितं समाधिरभिधीयते (35)

[12] *A process of identifying Parabrahma from Upanishads; neither this nor this; four negative alternatives*

[13] *Self- action of merit in knowledge and integrity.* स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः (Bhagavat Geeta,18.46)

[14] *Self-characteristic that which holds and that which is held* स्वधर्मे निधनं श्रेयः, पर धर्मो भयावहः (Bhagavat Geeta, 3.35)

From an interconnectivity perspective, it revealed that *Dharma*[15] was pointless without *Karma*[16], and *Karma* was meaningless without *Dharma* (Bhangaokar & Kapadia, 2009), which addressed self-other conceptualizations and the landscape of relational ethics. It highlighted those self-actions that involved the processes of thought, mindfulness, movement, continuity, growth, energy, emotion, and knowledge, which were linked with individualism. Similarly, it stressed self-characteristics that pointed to righteousness, truth, wisdom, compassion, peace, and forgiveness as collectivism.

The present inquiry encouraged policymakers to interplay for co-dependent ideas and out-of-box thinking. Once they did so, they felt the co-dependence among *Vedica*[17] as the recitational praxis of Vedas and *Shastrika*[18] as the scholastic praxis of Vedangas, Upanishads, and other ancient scriptures (Larios, 2017) for learning of Vedas; subjective and objective approaches for *Sobjectivism* (Pouliot, 2007); *Nitya*[19] and *Anitya*[20] existence for *Nityanitya*[21]; *Sajatiya,*[22] and *Vijatiya*[23] for *Svagata*[24]

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[15] *Natural characteristic.* धृति: क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रह:। धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् *(Manusmriti, 6.92)*

[16] *Action done by the doer in anticipation of movement or achievement.* कर्तुरीप्सिततमं कर्म *(Panini, 1.4.49)*

[17] *Stated in the Vedas, Nepali Comprehensive Dictionary, Pragya Pratishthan, 2018, p. 1175;* वेद:, स्मृति:, आचारश्च प्रमाणम् *(https://sa.wikisource.org/wiki/मीमांसापरिभाषा)*

[18] *A cumulative repository of holistic studies; Nepali Comprehensive Dictionary, Pragya Pratishthan, 2018;* वेद: खतन्त्रं प्रमाणम् ; इतरौ तु वेदमूलकतया *(https://sa.wikisource.org/wiki/मीमांसापरिभाषा)*

[19] *Conscious knowledge.* चेतनाचेतनत्वेन भावोऽपि द्विविधो मत:, नित्या वेदा: *(Tattvasankhyanam, 1-2 and 26; https://sa.wikisource.org/wiki/तत्त्वसङ्ख्यानम्_(सटीका))*

[20] *Unconscious knowledge.* चेतनाचेतनत्वेन भावोऽपि द्विविधो मत: *(Tattvasankhyanam, 1-2; https://sa.wikisource.org/wiki/तत्त्वसङ्ख्यानम्_(सटीका))*

[21] *Marginal existence of conscious and unconscious knowledge.* नित्यानित्यं त्रिधा प्रोक्तम् । *(Tattvasankhyanam, 26-28; https://sa.wikisource.org/wiki/तत्त्वसङ्ख्यानम्_(सटीका))*

[22] *Relative knowledge;* ग्रहान्तरीपघटपेक्षया सजातीय: *(Anandashram Samskrita Granthavali, 26)* https://archive.org/stream/Anandashram_Samskrita_Granthavali_Anandashram_Sanskrit_Series/ASS_011_Aitareyopanishad_Sankarabhashya_with_Anandagiris_Tika__Vidyaranyas_Dipika_1931_djvu.txt

[23] *Absolute knowledge;* पटाद्यपेक्षया विजातीयश्च प्रतिभासते । https://archive.org/stream/Anandashram_Samskrita_Granthavali_Anandashram_Sanskrit_Series/ASS_011_Aitareyopanishad_Sankarabhashya_with_Anandagiris_Tika__Vidyaranyas_Dipika_1931_djvu.txt

[24] *Experienced knowledge* स चात्र कपारपेक्षया स्वगतो । https://archive.org/stream/Anandashram_Samskrita_Granthavali_Anandashram_Sanskrit_Series/ASS_011_Aitareyopanishad_Sankarabhashya_with_Anandagiris_Tika__Vidyaranyas_Dipika_1931_djvu.txt

(Chandrashekara, 2023); and *Para*[25] and *Apara*[26] for *Parapara*[27] (Timilsina, 2023). This inquiry also helped them to unfold multi-layer and multi-realities of transformative thinking and action.

The inquiry unfolded the *Guru-Shishya* approach for curriculum developers and textbook writers as a two-way or spiral relationship for teaching and learning. In the context of teaching and learning, it suggested some approaches to teachers and students. They were like the inspirational approach (four-folding schooling, sound schooling, scholastic schooling, and Vedic schooling), grammatical and lexical approach (Vedanga schooling, hermeneutic schooling, and *Anuvad*[28] schooling); Upanishadic approach (enigmatic[29], aphoristic[30], etymological[31], dialogical/dialectical[32], mythical[33], analogical[34], synthetic[35], monologic[36], regressive[37], and ad hoc[38] methods); and cross-cultural approach (middle way of thinking, transformative thinking, ethical thinking, and four alternatives as *NetiNeti*). Therefore, this inquiry contributed to re-engineering ways of representing pedagogical approaches to school-level Sanskrit education in Nepal and has implications for modern education policy.

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[25] *The intuitive vision of non-duality like Trayi (integrated form of Vedas).* द्वे विद्ये वेदितव्ये इति ह स्म यद् ब्रह्मविदो वदन्ति परा चैवापरा च । अथ परा यया तदक्षरमधिगम्यते - मुण्डकोपनिषत् १-१-३-५

[26] *The empirical and objective knowledge like classificatin of Vedas and Vedangas.* तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति | - मुण्डकोपनिषत् १-१-३-५

[27] *Both supreme and inferior knowledge. Kashmiri Shaivism (Timilsina, 2023)*

[28] *Inner dialogue, translation (converting text from one language to another: general understanding), interpretation (computer's language), and way of explanation (repeating the Guru's words by the disciple: in Sanskrit): https://www.learnsanskrit.cc/*

[29] *Generationg questions for deeper understanding like who am I. (KadekSurpi, 2021)*

[30] *Decoding the meaning, forms or context for clarity, like Vaisvanara, Taijasa, Prajna, and Turiya forms of Brahma (Mandukya Upanishad, 1.1); (KadekSurpi, 2021); (Devi, 2014)*

[31] *Exploring the meaning with context, origin, or synonyms. (Regmi, 2016) (KadekSurpi, 2021)*

[32] *Conversational approach like Aruni and Uddalak, Skrikishna and Arjuna, Rambha and Shuka;* तीर्थं तीर्थं निर्मलं ब्रह्मवृन्दं । वृन्दे वृन्दे तत्त्वचिन्तानुवादः॥ वादे वादे जायते तत्त्वबोधः। बोधे बोधे भासते चन्द्रचूडः ॥ *(रम्भा-शुक-संवाद).*

[33] *Storytelling approach like Puranas and Upapuranas. (Chand & Das, 2022) KadekSurpi, 2021)*

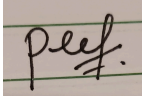[34] *Metaphorical or symbolic representation of uncover the hidden meaning, like the respect between a king and a wise person (Vidvan), (Panchatantra, 2.58)*

[35] *Shastrartha or Vimarsha approach like Narad and Sanathkumar's or Bandi or Ashtavakra's conversation for gaining supreme knowledge. (Devi, 2014)*

[36] *Satsang or Pravachan to create Bhakti and Jnana. (KadekSurpi, 2021)*

[37] *Iterative process for a depth of learning for specific themes, subject, or context, like Tattvamasi in Chhandogya Upanishad (more than 9 times).* स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥६.९.४॥ *Chhandogya-upanishad*

[38] *Providing opportunities, power, influence, or reward based on their abilities and achievements, like the story of Indra and Virochana (Chhandogya Upanishad, Chapters 8.7 -12.*

Purushottam Ghimire

Degree Candidate

24 November 2024

शोध सार

स्टिम शिक्षामा दर्शनशास्त्रको स्नातकोत्तर डिग्रीको लागि पुरुषोत्तम घिमिरेको शोध प्रबन्धको शीर्षक " वेद/वेदाङ्गको विश्वदृश्यबाट स्टिम दृष्टिकोणहरूको खुलासा: एक सहकार्यात्मक आत्म-संस्कार सोधपुछ" ९ मङ्सिर २०८१ मा प्रस्तुत गरिएको थियो।


*Luitel*

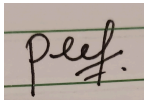प्रा. बालचन्द्र लुइटेल, पिएचडी

शोध निर्देशक

वेदाङ्गहरू अंश वा अन्तरसम्बन्धित दृष्टिकोण हुन् र वेदहरू प्राचीन शिक्षाको पूर्ण वा सम्पूर्णतामा आधारित दृष्टिकोण (गल्लीफा, २०१८) हुन्। अर्कोतर्फ स्टिम शिक्षा एक समकालीन एकीकृत शिक्षा हो । यी शैक्षिक अवधारणाहरूले एकअर्कालाई खुलासा गर्ने, बुझ्ने र प्रशंसा गर्ने पूर्वी र पश्चिमी परम्पराहरूको सहजीवनको लागि राम्रोसँग काम गरेको देखिन्छ । तर आधुनिक नेपाली समाजमा यो पूर्वीय र पश्चिमी विचारधाराबिचको विभाजन, पश्चिमजस्तै नियन्त्रित र पूर्वजस्तै उत्पीडित भए जस्तो देखिन्छ । यस क्रममा तिनीहरूबिचको संवादात्मक र द्वन्द्वात्मक उपचारलाई प्रायः बेवास्ता गरिएको थियो । यसले हिँड्दै र पाइला मेटाउँदै भन्ने नेपाली उखानको भाव जस्तै अन्तरपुस्ताको ज्ञानको प्रसारण र सिर्जनालाई अघि बढाएको छैन ।

पश्चिमी प्रेरित विचारधाराहरू व्यक्तिवाद, तर्कवाद र विचारहरूमा केन्द्रित मानवअधिकारमा आधारित छन् । त्यसैले यिनले लोकतन्त्र, स्वतन्त्रता र वैज्ञानिक अन्वेषणको बारेमा कुरा गर्छन् । यसैबिच पूर्वी विचारधाराहरूले सामूहिकता, सहयात्रा र आध्यात्मिकतालाई प्राथमिकता दिन्छन्। यिनले प्रायः सन्तुलन, समुदाय र अस्तित्वको अन्तरसम्बन्धको महत्त्वलाई दिन्छन् । तसर्थ व्यक्तिवाद र सामूहिकता, तर्कवाद र सहयात्रा, मानव अधिकार र आध्यात्मिकतासँग सम्बन्धित संवादात्मक अभ्यास सान्दर्भिक देखिन्छ। यी संवादहरू ज्ञान पुस्तान्तरण लागि सान्दर्भिक छन् । तसर्थ यस सोधपुछले स्टिम शिक्षा र वेद/वेदाङ्ग शिक्षालाई उनीहरूको शैक्षिक अभ्यास र मूल्यहरूमार्फत मेरो अग्रणी प्रश्नको रूपमा व्याख्या गर्ने प्रक्रियामा केन्द्रित थियो । विशेषज्ञतामा आधारित शिक्षाको साथ एकतर्फी रणनीतिको खुलासा गर्दै यसले गुरु-शिष्य (शिक्षक र विद्यार्थी केन्द्रित विधिहरूको पारस्परिकता) र २१ औं शताब्दीका सिपहरू लागु गर्नका लागि सोब्जेक्टिभ दृष्टिकोण (म्याकलियोड, २०१५) जस्ता दुईतर्फी शिक्षा प्रणालीगत दृष्टिकोणको खोजी गर्‍यो। यस सोधपुछले स्वरूपसाक्षात्कार वा श्रवणचतुष्टयको सिद्धान्तमा केन्द्रित सहकार्यात्मक आत्म-संस्कार अनुसन्धानको अन्वेषण गर्‍यो। यो संवादात्मक वा द्वन्द्वात्मक ज्ञान र नेतिनेति जस्तै एक एकीकृत दृष्टिकोण हो। यस दृष्टिकोणले वेदको शैक्षिक उपचार दृष्टिकोणमार्फत सोधपुछकर्ताहरूलाई विषयवस्तुगत र तथ्यगत ज्ञानभन्दा बाहिर जान मद्दत गर्‍यो। यसर्थ यो संस्कृत शिक्षाको अध्यापनात्मक दृष्टिकोणलाई पुन: इन्जिनियरिङका लागि उपयोगी देखियो तर अनुशासनात्मक सामग्री र संरचनाको लागि होइन। यस सोधपुछले स्वकर्म (आत्म-कार्य) र स्वधर्म (आत्म-विशेषता)

को अन्तरसम्बन्धलाई प्रकट गर्‍यो जुन स्व-नियमनका लागि आत्मज्ञानलाई उजागर गर्‍यो। एक अन्तरसम्बन्धित दृष्टिकोणबाट यसले प्रकट गर्‍यो कि धर्म कर्मबिना अर्थहीन थियो र धर्मबिना कर्म अर्थहीन थियो (भङ्गाओकर र कपाडिया, २००९) जसले आत्म तथा अन्य अवधारणाहरू र अन्तरसम्बन्धित नैतिकताको परिदृश्यलाई सम्बोधन गर्‍यो। यसले ती आत्मकार्यहरूलाई प्राथिमिकीकरण गर्‍यो जुन व्यक्तिवादसँग जोडिएको विचार, सजगता, आन्दोलन, निरन्तरता, वृद्धि, ऊर्जा, भावना र ज्ञानको प्रक्रियाहरू समावेश थियो। त्यसैगरी यसले धार्मिकता, सत्य, बुद्धि, करुणा, शान्ति र क्षमालाई सामूहिकताको रूपमा सङ्केत गर्ने आत्म-विशेषताहरूलाई जोड दियो।

यस अनुसन्धानले नीति निर्माताहरूलाई सह-निर्भर विचारहरू र बाहिरी विचारहरूका लागि अन्तरक्रिया गर्न प्रोत्साहित गर्‍यो। एकपटक तिनीहरूले त्यसो गरेपछि तिनीहरूले वेदको पाठको अभ्यासको रूपमा वेदिका बिचको सह-निर्भरता महसुस गरे र वेदहरू, उपनिषदहरू, र अन्य प्राचीन शास्त्रहरू (लारियोस, २०१७) वेदहरूको सिक्ने अभ्यासको रूपमा शास्त्रीका बिचको सह-निर्भरता महसुस गरे; जस्तैः सोब्जेक्टिभिज्मको लागि व्यक्तिपरक र वस्तुपरक दृष्टिकोण (पौलियट, २००७); नित्यानित्यका लागि नित्य र अनित्यको अस्तित्व; स्वगतका सजातीय र विजातीय (चन्द्रशेखर, २०२३); र परापराका लागि परा र अपरा (तिमिल्सिना, २०२३)। यस अनुसन्धानले उनीहरूलाई परिवर्तनकारी सोच र कार्यको बहु-तह र बहु-वास्तविकताहरू खोल्न मद्दत गर्‍यो।

यस अनुसन्धानले पाठ्यक्रम विकासकर्ताहरू र पाठ्यपुस्तक लेखकहरूका लागि गुरु-शिष्य दृष्टिकोणलाई शिक्षण र सिकाइको लागि द्विपक्षीय सम्बन्धको रूपमा उजागर गर्‍यो। शिक्षण र सिकाइको सन्दर्भमा यसले शिक्षक र विद्यार्थीहरूलाई केही दृष्टिकोणहरू सुझाव दिएको छ। तिनीहरू प्रेरणात्मक दृष्टिकोण जस्तै थिएः चार-तह विचारधारा - ध्वनि विचारधारा, विज्ञता विचारधारा र वैदिक विचारधारा; व्याकरण र लेक्सिकल दृष्टिकोण - वेदाङ्ग विचारधारा, हर्मेनेटिक विचारधारा र अनुवाद विचारधारा); उपनिषदिक दृष्टिकोण - रहस्यपूर्ण, एफोरिस्टिक, व्युत्पत्तिशास्त्रीय, संवादात्मक/द्वन्द्वात्मक, पौराणिक, एनालॉगिकल, सिंथेटिक, मोनोलोजिक, प्रतिगामी, र तदर्थ विधिहरू र क्रस-सांस्कृतिक दृष्टिकोण - मध्यम सोच, रूपान्तरणात्मक सोच, नैतिक सोच, र चार विकल्पहरू। तसर्थ यस अनुसन्धानले नेपालमा विद्यालय-स्तरको संस्कृत शिक्षामा शैक्षिक दृष्टिकोणको प्रतिनिधित्व गर्ने पुन: इन्जिनियरिङ तरिकामा योगदान पुर्‍याएको छ र आधुनिक शिक्षा नीतिमा यसको प्रभाव छ।

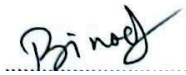९ मङ्सिर २०८१

पुरुषोत्तम घिमिरे
उपाधि उम्मेदवार

This dissertation entitled *Unfolding STEAM Perspectives from a Veda/Vedanga's Worldview: A Collaborative Self-sanskara Inquiry* presented by *Purushottam Ghimire* on *24 November 2024*.
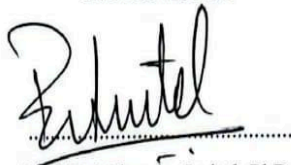
Approved by

Prof. Bidya Nath Koirala, PhD
External Examiner

24 November 2024
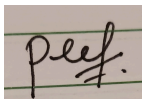
Asst. Prof. Binod Prasad Pant
Head of Department, STEAM Education

24 November 2024

Prof. Bal Chandra Luitel, PhD
Dissertation Supervisor
Dean/ Chair of Research Committee

24 November 2024

I understand and agree that my dissertation will become a part of the permanent collection of the Kathmandu University Library. My signature below approves the release of my dissertation to any reader upon request for scholarly purposes.

Purushottam Ghimire
Degree Candidate

24 November 2024

DECLARATION

I hereby declare that this dissertation is my original work, and it has not been submitted for candidature for any other degree at any other university.

24 November 2024

Purushottam Ghimire

Degree Candidate

DEDICATION


As an agent or doer of my parents, I dedicate this dissertation to true *Kartaas* or my father and mother who wished my brother as an actioner of mutuality of East and West thinking and doing. Thus, I also dedicate this dissertation to those who have been engaging in knowledge generation from dialogical and dialectical approaches with perennial perspectives.

ACKNOWLEDGEMENTS

अखण्डमण्डलाकारं व्याप्तं येन चराचरम् ।
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥

(Gurus guided me towards the wisdom and Prajna. Thus, I salute such Gurus.)

KATHOPAKAATHAN AS PROLOGUE

*Kathopakathan*[39] is a narration or conversation in a collaborative context. My *Kathopakathan* covers my narratives, integrating my real-life experiences in its realistic representation of shared issues. It also reflects my cultural background and contemporary issues. Thus, seven collaborators, including me, explored our learning in seven *Prakarans* and themes in the inquiry. Each theme unfolded my multiple selves as a Vedanga scholar, a Sanskrit professional, and a STEAM educator with constructing, deconstructing, and re-constructing learning with nine different viewpoints.

In February 2023, I joined STEAM Education at Kathmandu University. I furthered my learning and started my inquiry about the practice of constructive self ("I to We": expansion or concave lens for collegial approach and "We to I": compressed or convex lens for harmonious approach). It was my journey of transformative self ("I to I": reflecting or mirroring lens for companionability) with the enigmatic method. I asked the tell-tale philosophical

> **Who am I**
>
> A Vedanga scholar, a Sanskrit professional, or a STEAM educator! Who am I?
>
> A *Pandit* (priest), a guru (teacher), or a textbook writer! Who am I?
>
> A Hindu, a Brahmin, or a social human being! Who am I?
>
> The smallest brother, a loving father, an honest husband! Who am I?
>
> I am a believer (*Bhakti*) like a *Pandit*, a Hindu, or a so-called professional,
>
> I am a doubter (*Jnani*) like a scholar, a writer, or a Brahmin
>
> I am a social person like a Guru, a brother, a father, a husband, and finally, a social human being (social worker).
>
> I am a peaceful person like *Muni*, a vibrant person like *Aghori*, and a flexible person like *Sanyaasi*.
>
> Revealed as a collaborator with lots of diversity, a transformative learner, and a critically reflective STREAM educator.

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[39] *A conversation between two or more people, https://dict.hinkhoj.com/कथोपकथन-meaning-in-english.words; https://www.wisdomlib.org/definition/kathopakathana*

question, who am I? In this process, I appreciated the help of six other collaborators. They were More Knowledgeable Others, or MKOs (Waller & Dahle-Huff, 2023[40]) as a specific disciplinary expert with a greater comprehension or higher proficiency level than the learner (as a *Shodhakarta*[41]), in a specific task, process, or notion for me. I conversed with each collaborator individually because I believe in the Nepali proverb *Ek Kaan Dui Kaan Maidaan* (if we listen twice or from two people, it is spread).

During this process, I reflected on my *Brahma*[42] (ultimate truth). It highlighted a dialogical and dialectical approach to *Ardhanarishvara*[43]. This *Ardhanarishvara*, in Sri Aurobindo's integralism is Mahadev and Parvati. This integralism has been picturized below whereby Shiv looks at

**Figure  SEQ Figure \\* ARABIC 1**

*Mirroring Self as a Whole and Part Existence*



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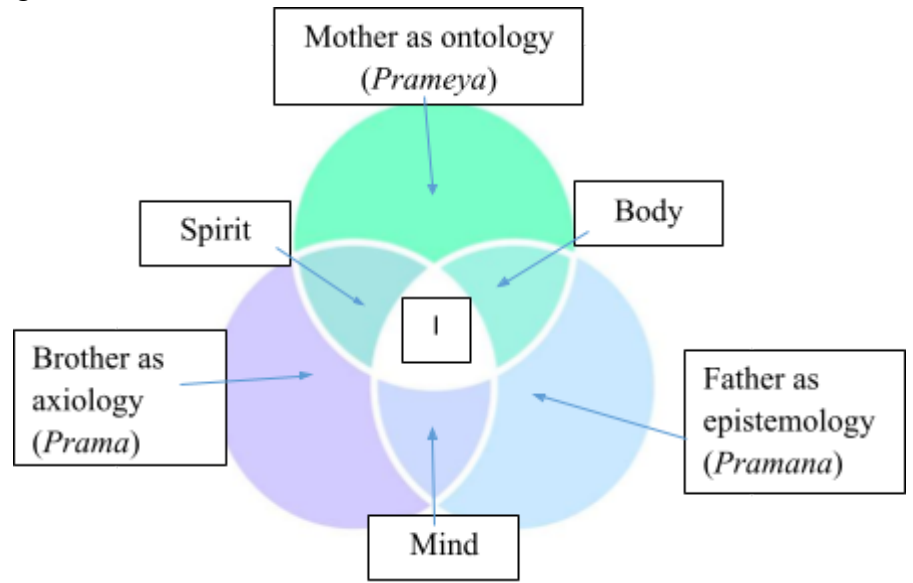
[40] *Waller, R., & Dahle-Huff, K. (2023). More Knowledgeable Others: Exploring Professional Development of Rural Reading Specialists. Educational Research: Theory and Practice, 34(2), 68-74. http://www.nrmera.org/educational-research-theory-practice/*

[41] अमन्दोतनुवाग्वेत्ता शोधस्य विषये प्रधीः । तत्त्वसाक्षात्कृतौ दक्षो रागद्वेषविवर्जितः । सत्यनिष्ठो तटस्थश्च निर्भीकः प्रतिभान्वितः । युगबोधी गुरोर्भक्तः शोधकर्ता प्रकल्पते । - द्विवेदी, रहस विहारीः साहित्यानुसन्धानावबोधप्रविधिः ।

[42] *A notion of the ultimate truth that is both transcendental and immanent.* अयमात्मा ब्रह्म  - माण्डूक्य उपनिषद् *1.2*

[43] *Unsepretable existence like word and meaning.* वागर्थाविवसम्पृक्तौ वागर्थाप्रतिपत्तये । जगत पितरः वन्दे पार्वतीपरमेश्वरौ, रघुवंशमहाकाव्यम्

*Purush*[44] or *Mantra*[45] (inner power/*Vagbeeja*[46]) and *Shakti*[47] looks at *Prakriti*[48] or *Tantra*[49] (physical form/*Kayabeeja*[50]/outer power). My prior knowledge of Shiv and *Shakti* argued parallel creation in a Companionable and well-organized way as an interconnected and integrated approach. I would like to say it metaphorically, like STREAM education or *Shatkona*[51], a symbol of education that is widely used in Nepal's academic institutions. It explored holistic thinking and an interdisciplinary approach in my self-sanskara inquiry context. During the inquiry, I realized that self and *Brahma* are not separable terms like my parents in my life. The reason is that the self is a doer, agent, or *Pramata* (I). It has the value of doing, *Prama* (my brother), or axiology, and life. In other words, *Brahma* is a target or *Prameya* (my mother) or ontology of this inquiry. To me, my personal self and the *Pramana* I are interconnected through action or cause. Hence, they are *Pramana* (my father) or epistemology. Thus, my thinking and doings are nurtured by the multifold Eastern Wisdom Traditions. These traditions are *Vahu-Prashna*[52], *Vahu-Artha*[53], *Vahu-Kalaa*[54], integralism, and *Vahu-Vistaram*[55] based on wholeness as

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[44] *One of the 25 elements mentioned in Samkhya philosophy; essence of the origin of the world -* कालः स्वभावो नियतिर्यदृच्छा भूतानि योनिः पुरुष इति चिन्त्या । संयोग एषां न त्वात्मभावादात्माप्यनीशः सुखदुःखहोतोः ।।१.२।। सशस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् । स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशांगुलम् *(श्वेता ३.१४) ।* श्वेताश्वेतरोपनिषद्

[45] *A group of words chanted for analysis and spiritual attainment (*मन्त्रहीनं क्रियाहीनं भक्तिहीनं जनार्दन*); tool/instrument of thought (*मननाद् विश्वविज्ञान त्राणं संसारबन्धनात् । यतः करोति संसिद्धिं मन्त्र इत्युच्यते बुधैः*). Source of speech, intelligence and knowledge.*

[46] *The speech of Saraswati, the goddess of learning.* गीर्वाक् वाणी सरस्वती' इत्यमरः ।

[47] *Who is present as the mother of all living beings.* या देवी सर्वभूतेषु शक्ति-रूपेण संस्थिता । दुर्गाशप्तशतीचण्डी अध्याय ५

[48] *Cause of the origin of the world,* मूलप्रकृतिः सर्वजननी । साङ्ख्यकारिकापरमार्थटीका*;* *https://sanskritdocuments.org/doc_z_misc_major_works/sAMkhyakArikAparamArthaTIkA.html*

[49] *Mechanism or network.* इन्द्रियाणामधिष्ठात्री भूतानां चाखिलेषु या । भूतेषु सततं तस्यै व्याप्तिदेव्यै नमो नमः तन्त्रोक्तं देवीसूक्तम् २७ ।

[50] *Seed of the body: the combination of wind (Vata) and fire (Agni) from the sexual action of the father and mother ( Mahāprajñāpāramitāśāstra, chapter 31).* *https://www.wisdomlib.org/definition/kayabija*

[51] *A six-pointed star,* *https://ne.wiktionary.org/wiki/*षट्कोण*;* षट्कोणको हि आकर्षणीविद्या*33* विशेषः ॥२.१७॥ - *https://sa.wikisource.org/wiki/* वास्तुसूत्रोपनिषत्/द्वितीयः_प्रपाठकः

[52] *Multiple questionf for Janna or liberation, like Satyakam's self-questioning: Chhandogya Upanishad, Yakshya's questiong: Mahabharat, Pippalad' questiong: Katha Upanishad*

[53] *Contextual meaning making,* राजर्षीणां तु विज्ञेयं बहुवर्थं बहुविस्तरम् ॥ बहुविभिधानं बहुवर्थं देवतानां प्रकीर्तितम् ॥६॥ विष्णुधर्मोत्तरपुराण ३।४।६ *https://www.transliteral.org/pages/z221222203619/view*

[54] *A well-known multi-art force that can be used in many ways, like Kalavati and is considered to be the Kriyavati.* एषा बहुप्रयोगेयं ख्याता बहुकला बला । इयं कलावती ख्याता मता चैषा क्रियावती ॥ ११४ ॥ *Padma Purana Verse 5.74.114*

[55] *Multiplicity,* राजर्षीणां तु विज्ञेयं बहुवर्थं बहुविस्तरम् ॥ बहुविभिधानं बहुवर्थं देवतानां प्रकीर्तितम् ॥६॥ विष्णुधर्मोत्तरपुराण ३।४।६ *https://www.transliteral.org/pages/z221222203619/view*

*Shrikrishna-Svarupa-Chintana*[56]. For that, Vedas, Vedangas, Upanishads, Bhagavad Gita, Puranas, and Prasthantrayi[57] (Upanishads, Gita, and logic) provided me a ground for inquiry. I also connected the 3H approach, i.e., body, mind, and spirit, in a soothing oneness (Khoo & Lin, 2023) and compared it with STEAM learning.

I generated seven themes (3V, *Trivishtap*, pedagogical approaches, art, STREAM approach, break the rules, and feminism). They were classified into 21 categories with three codes (field-based, *Shastra*-based, and self-value-based). In each code, I tried to display my learning in a meaningful way by linking real-life experiences, conversations, and ethical dilemma stories (Taylor & Taylor, 2019) as *NetiNeti*, *Karma*, constructivist, transformative, and *Svarupasatshyakar*[58] theories of learning. As STEAM education explores pedagogical interventions, the inquiry highlights the pedagogical alternativeness and re-engineered them in Nepal's Sanskrit education. Finally, I adhered to the fundamental research principles by employing citations, while the footnotes were employed to explore the significance and authenticity of the ideas.

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[56] तन्नामरूपचरितादिसुकीर्तनानुस्मृत्योः क्रमेण रसनामनसी नियोज्य । तिष्ठन्व्रजे तदनुरागिजनानुगामी कालं नयेदखिलमित्युपदेशसारम् ॥८॥ - *Upadesamrita - 8.* https://saraswati.pro/en/books/sri_upadesamrta/verse_eight/

[57] *Three authoritative philosophical operates of the Vedic approach possess epistemic power, particularly from Vedanta schools*

[58] आत्मा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः । - बृहदारण्यकोपनिषद् २।४।१५

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GLOSSARY OF SANSKRIT WORDS

| | |
|---|---|
| *Aajnaa Chakra* | Related to will-power |
| *Adbhutam rasa* | Creation |
| *Aghori* | A reclusive existence of ascetic Shaivite Sadhus |
| *Agni* | The deity of fire, one of the three primary deities of the Vedas |
| *Agnihotra Yajna* | An unbroken sacrifice of Vedic tradition. |
| *Ajnani* | Not inquisitive person |
| *Akankshya* | A method of posing rhetorical, Socratic inquiries |
| *Akhanda* | One-like, whole, or integral |
| *Anahata Chakra* | Related to the nervous system |
| *Anitya* | Unconscious knowledge |
| *Anubhava* | Experience |
| *Anumana* | Inferencing |
| *Anuvad* | Inner dialogue, translation, interpretation, way of explanation, and repeating the Guru's words by the disciple |
| *Apagata Punarukta Dosha* | No content repetition or plagiarism and unbiased |
| *Apana* | The movement of air based outward and downward for a healthy digestive and reproductive system |
| *Apara* | The empirical and objective knowledge like the classification of Vedas and Vedangas |
| *Apaurusheya* | Not-being created by humans |
| *Apta* | A transcendental stage |
| *Apta Upadesh* | *Shabda Brahma* |
| *Ardhanarishvara* | Existence of male and female together, unrepeatable existence like word and meaning |
| *Arjuna Drishti* | Focused target, a center concentration of attention |
| *Artha* | Meaning-making |
| *Arthabahulam* | Well-interpreted |

| | |
|---|---|
| *Asankulaprakaranam* | Without complexity or fusion of the subject and transparent or crystal clear |
| *Atithishala* | Guest house |
| *Atma* | Consciousness stage |
| *Atma-Brahma* | That was real or true |
| *Avidya* | Ignorance |
| *Bajra lepa* | A coating or plaster of very hard mortar |
| *Balya* | A characteristic or quality of humility |
| *Beeja* | Sheed |
| *Bhakti* | Believing, devotion |
| *Bhashya* | A commentary or exposition |
| *Bhavartha* | Text summary |
| *Bhayanaka rasa* | Stands for horror and fear |
| *Brahma Shakti* | Goddess Saraswati |
| *Brahma* | The ultimate truth |
| *Brahmachari* | Conduct reliable with Brahman |
| *Catuskoti* | Fourfold alternatives: *Sat*, *Asat*, *Ubhaya*, and *Anubhaya*. |
| *Chhanda* | Prosody, a reading system or pattern provides a covering or basis that energizes coherence. |
| *Chudakarana* | Baby's first haircut, |
| *Damaru* | A symbol of creation, rhythm, and the eternal cycle of life and the universe |
| *Devata* | The divinity of each of the Vedic Mantra is believed with a specific divine force. |
| *Devkul* | A temple or a school run in the clan or name of a specific deity |
| *Dhaam* | Place |
| *Dhanu* | Arrow |
| *Dharma* | Natural characteristic, natural order/cosmic order |
| Digbandhana | The fixing of the six directions (East, West, North, South, Up, and Down) |
| *Dwapara Yuga* | Third era of Vedic age classificasion |
| *Gadha* | Mace |

| | |
|---|---|
| *Gandha* | Smell like Earth |
| *Gau* | The animal cow and the planet Earth |
| *Gaveshan* | The first term to represent the word research; longing for cattle, ardently desirous for cow |
| *Gorakshya* | Save the planet Earth, Protecting or preserving the cows |
| *Goshala* | The place of worship of goddess Laxmi |
| Granth Sahib | The religious text of Seikh |
| *Guna,* | Characteristic |
| *Guru/Acharyakul* | A form of residential education system where the Guru, Acharya, or Upaddhyaya lived with the Shishya for teaching and learning |
| *Guru-Shishya* | Teacher and student |
| *Hasya rasa* | To explore how to laugh, mirth, and comedy |
| *Jagrat* | Awake |
| *Jalpa* | Contentious argument |
| *Jatakarman* | Childbirth ceremony |
| *Jnana* | Expertise |
| *Jnanamurti* | Manjushree |
| *Jnani* | Doubter, inquisitive learner |
| *Jyaa* | Earth |
| *Jyotish* | Astrology |
| *Kaivalya* | A state of liberation (Moksha: literally, "release") |
| *Kalaa* | Performing |
| *Kali Yuga* | Fourth era of Vedic age classificasion |
| *Kalpa* | Rituals |
| *Kamya* | Purposeful |
| *Karma* | Action is done by the doer in anticipation of movement or achievement. |
| *Kartaa* | Decision-maker or doers or agents |
| *Karunya rasa* | Stands for compassion and mercy |
| *Kathopakathan* | A conversation between two or more people |

| | |
|---|---|
| *Kayabeeja* | Seed of the body: the combination of wind (*Vata*) and fire (*Agni*) from the sexual action of the father and mother |
| *Kirtan* | Melody |
| *Kumar Shashthi/Si Thi Nakha* | A significant Hindu festival that is devoted to Lord Kartikeya |
| *Kundaganit* | Mathematics is based on the ditch or cistern |
| *Lakshanavat* and *Udaharanavat* | With good traits and examples |
| *Leela* | *A*n existence of an ever-changing reality |
| *Logic-prasthana* | The school of *Six Darshanas* (philosophies) of Hinduism |
| *Mahattattva* | The great principle or knowledge |
| *Manana* | Analyzing for meaning-making |
| *Manashchakra* | Relating to emotions |
| *Manipur Chakra* | Related to digestion |
| *Mantra* | A group of words chanted for analysis and spiritual attainment |
| *Masashakhanda* | A site of natural religious, cultural, archeological, historical, and civilisation |
| *Matrikul* | A school or schooling where the mother is considered a Guru |
| *Mithya-drishti* | Relativistic, empirical learning |
| *Moodha* | A fool |
| *Mukti* | Liberation |
| *Muladhara Chakra* | Related to thought |
| *Mumukshyu* | A person concentrated on achieving liberation |
| *Muni* | A holy man or sage |
| *Naama* | Name or identity |
| *Naimittik* | *Nityanitya* |
| *Namakarana* | Naming the baby ritual |
| *Nandi* | Mahadev's Vehicle or *Vahana* |
| *Nataraj* | A cosmic cycle of creation, preservation, and dissolution |

| | |
|---|---|
| *NetiNeti* | A process of identifying Parabrahma from Upanishads; neither this nor this; four negative alternatives. |
| *Nididhyasana* | Expertizing for liberation |
| *Nirakar* | Without form/formless |
| *Nirdesha* | Elaboration |
| *Nirguna* | A theory of a formless deity, according to which god does not exist in any certain shape or possess any specific characteristics. |
| *Nirukta* | Etymology |
| *Nirvichara* | Openness without thinking |
| *Nirvitarka* | Openness without logic |
| *Nishkramana* | Baby's first outing |
| *Nitya* | Conscious knowledge |
| *Nityanitya* | Marginal existence of conscious and unconscious knowledge |
| *Niyati* | A characteristic command of interdependence and movement |
| *Om* | The greatest holy Mantra in Hinduism and Tibetan Buddhism, *Udgitha* as *Samgaan* |
| *Padartha* | Systematic explanation |
| *Padarthokti* | The piece of writing word for word |
| *Pakshala* | Kitchen for Sahabhoj |
| *Pancabhutamandala* | Prithvimandala or Bhumandala; Varuna (*Jala*) mandala; *Tejo* (light) mandala; *Vayumandala*; and *Vyoma* (*Aakash*) mandala |
| *Pancha Tattva* | Earth, sky, light, water, and air |
| *Pandit* | Priest |
| *Panditya* | Scholarship, deep learning |
| *Para* | The intuitive vision of non-duality like *Trayi* (integrated form of Vedas) |
| *Paramarthika Abastha* | Absolute truth/existence |
| *Parapara* | Both supreme and inferior knowledge |
| *Pathashala* | Home for Collaborative Learning |

| | |
|---|---|
| *Phedanba* | An Indigenous Kirat culture to pass messages |
| *Pitrikul* | A school or schooling where the father is considered a Guru |
| *Prajna* | Delightful in the state of experiences: feeling |
| *Prajna* | Wisdom |
| *Prakarans* | Arrange innovative texts based on principles, themes, or certain topics. |
| *Prakriti* | The cause of the origin of the world, connected with nature |
| *Prama* | Value-based experience |
| *Pramana* | The process of gaining knowledge, ways of knowing |
| *Prameya* | Subject of true knowledge |
| *Prana* | The movement of air based inward and upward for a calm mind and emotions |
| *Pranayama* | Controls the process of breathing using specific methods and exercises. |
| *Prasna* | Questioning |
| *Prasthantrayi* | Integrated forms of Upanishads, Gita, and logic |
| *Pratittyasamutpada* | A co-dependent arising |
| *Pratyaksha* | Direct perception and experienced |
| *Pravachan* | *Satsanga* |
| *Pumsavana* | Nurturing the Fetus Rite |
| *Purna* | Acknowledging completeness |
| *Purusartha* | A Sanskrit phrase that describes the four purposes or objectives of human life and is central to Hinduism *Dharma* (moral obligations, education, devotion, and worship), *Artha* (riches or virtues, life's aim or objective), *Kaam* (enjoying life's pleasures, love, and desire), and *Moksha* (emancipation) |
| *Purush* | One of the 25 elements mentioned in Samkhya philosophy; the essence of the origin of the world |
| *Raaja* | Meditating |

| | |
|---|---|
| *Raja* | Earthly realms, passion, activity, and movement |
| *Rangaballi* | A geometric shape according to Hindu scriptures made from flour or paint |
| *Rasa theory* | An aesthetic strategy for maintaining cultural continuity |
| *Rasa* | Taste like Amrita |
| *Raudra rasa* | Conveys anger |
| *Rekhi* | Nepali local name and tradition of the Sanskrit word *Rangaballi* and the Vedic tradition |
| *Rishi* | Experienced intellectuals who have internalized Vedic mantras and passed them on to their disciplines. |
| *Rishikul* | An Ashram where sages lived and taught the Vedas and Vedanga to their disciples |
| *Rupa* | The form as physical existence |
| *Sachidananda* | *Sat* (gross body/action), *Chit* (causal body/emotion)*,* and *Ananda* (subtle body/knowledge) |
| *Sadana* | Controlling one's senses |
| *Sahasrara Chakra* | Relating to the brain or knowledge |
| *Sajatiya Bhedas* | Homogeneous differences |
| *Sajatiya* | Relative knowledge |
| *Sakala* | Total |
| *Sakrit* | Once |
| *Samadhi* | Developing Consciousness |
| *Samana* | The movement of air based for consolidation of a healthy heart |
| *Samasti* | Whole |
| *Samavartana* | Graduation ceremony |
| *Samghatna* | A structure constructed on interdependent parts |
| *Samvasadashiv* | Shiv with Gauri/Kali as dual representatives |
| *Samyak-drishti* | A genuine connection to reality |
| *Sandhi* | Grammatical rule analysis of the composite words |
| *Sansara* | Universe |

| | |
|---|---|
| *Sanskara* | Livelihood and life aspect for liberation |
| *Sanyaasi* | A Hindu spiritual mendicant |
| *Satsang* | A spiritual gathering or intellectual conversation |
| *Sattva* | Heavenly realms, goodness, calmness, and harmonious |
| *Satya Yuga* | was the First era of Vedic age classification |
| *Savichara* | Openness to thinking |
| *Savitarka* | Openness with logic |
| *Shabda* | Apta-Vakya or Shastras or sound like the sky |
| *Shadmukha* | The six faces of two interlocked triangles or the first son of Lord Shiva, Lord Kartikeya, Lord Murugan who has six faces |
| *Shaivism* | The essence of Prakriti and Purusha (Ardhanarishvara) |
| *Shakala* | A piece |
| *Shakrit* | excrement or shit |
| *Shakti* | Who is present as the mother of all living beings |
| *Shalas* | Homes |
| *Shama* | Controlling one's thoughts |
| *Shanta rasa* | Symbolizes purity and happiness |
| *Shastra* | Scriptures of Perennialism |
| *Shastrartha* | A Philosophical discussion, a focused conversation for liberation |
| *Shastrika* | Scholastic praxis of Vedas, Vedangas; Upanishads, and other ancient scriptures |
| *Shatkona* | A six-pointed star |
| *Shikshya* | Phonetic |
| Shiv | God |
| Shiva | Dog/jackal |
| *Shodhakarta* | A truthful, neural, fearless, and talented person |
| *Shravana* | Listening for Awareness |
| *Shrikrishna-Svarupa-Chintana* | Interpretation shrikrishna's holistic existence |
| *Shringara rasa* | stands for romance, love, and attractiveness |
| *Shruti* | A direct meaning-making process |

| | |
|---|---|
| *Shrutiprasthan* | The school of Upanishad |
| *Shvajana* | Dog |
| *Smrititiprasthan* | The school of Bhagavad Gita |
| *Soham* | That was me |
| *Soma* | The body is separate from the brain, soul, or mind |
| *Sparsha* | Touch like water |
| *Sumahat* | Well-comprehensive |
| *Sunya* | Acknowledging nothingness |
| *Sutra* | Condensed theory or phenomenon |
| *Svadharam* | *Adhara* means lips and *Svadhram* means explored by self-lips with politeness and well-authenticated |
| *Svadharma* | Self-characteristic |
| *Svadhyaya* | Self-sanskara through heutagogy |
| *Svagata Bhedas* | Internal differences |
| *Svagata* | Experienced knowledge |
| *Svajana* | One's relative |
| *Svakarma* | Self-action |
| *Svarupasatshyakar/Shravanachatushtaya*: Theory of fourth folding of Adhyatma Upanishad |
| *Swadhishthana Chakra* | Related to the unconscious mind |
| *Taijasa* | Appreciates wonderful belongings in the state of the dream: thinking |
| *Tama* | Celestial realms, ignorance, inertia, and laziness |
| *Tandava* | A heavenly dance done by God Shiv |
| *Tantra* | Mechanism or network |
| *Tantraguna* | The writing's main ideas, including language, structure, volume, shape, etc. |
| *Tarbar* | Sword |
| *Tarka* | Logical reasoning |
| *Tattva-Grahana* | *G*eneration of information |
| *Tattvamasi* | That was you |
| *Teeka* | A Hindu culture of wearing, a symbol of blessing or adornment |
| *Tirthatan* | Pilgrimage |

| | |
|---|---|
| *Treta Yuga* | Second era of Vedic age classificasion |
| *Trigunabad* | Om/Udgitha |
| *Trikona* | Triangular shape |
| *Trinetra* | One with three eyes, God Shiv |
| *Trishul* | Trinity Symbolism: Creation, Preservation, and Dissolution |
| *Trivishtap* | Nepal Mandal |
| *Turiya* | Alone or self, without a second, calm, holy, and tranquil in action, thinking, or feeling. |
| *Udana* | The movement of air based upward for a healthy metabolism |
| *Uddesha* | Reduction (Shastri, 2001). |
| *Upamana* | Comparing |
| *Upanayana* | Child's entrance into school |
| *Vada* | Discussion |
| *Vagbeeja* | The speech of Saraswati, the goddess of learning |
| *Vahu-Artha* | Diversity as multifold as well as multi-meaning (): multiple meaning, logic, objective, drive or essence |
| *Vahu-Kalaa* | A well-known multi-art force that can be used in many ways, like Kalavati, and is considered to be the Kriyavati |
| *Vahu-Prashna* | Multiple questions for *Janna* or liberation, like Satyakam's self-questioning |
| *Vahu-Rupa* | Many forms |
| *Vahu-Vistaram* | Multiplicity |
| *Vaikhari* | One of the sounds in the Vedic approach (*Para, Pashyanti, Madhyama, Vaikhari*) |
| *Vairagya* | Cultivating dispassion |
| *Vaisvanara* | Delight in gross things in the state of alertness: action form |
| *Vakyaartha* | Constructing the entire sentence in a simple grammatical form |

| | |
|---|---|
| *Vakyayojana* | Rearranging sentences to create a more organic and continuous arrangement of the text |
| *Vala* | Spear |
| *Vamana* | Vomiting |
| *Veda Purush* | Veda is *Purush* like an *Acharya*, a form of Guru) |
| *Vedarambha* | Reading initiation for Veda |
| *Vedica* | Stated in the Vedas/recitational praxis of Vedas |
| *Veera rasa* | Bravery |
| *Vibhatsa rasa* | Represents disdain and hatred |
| *Vidya* | Pure knowledge |
| *Vidyalaya* | Home for knowledge/learning |
| *Vigraha* | Reinterpretation as text |
| *Vijatiya Bhedas* | Heterogeneous differences |
| *Vijatiya* | Absolute knowledge |
| *Vikriti* | After creation |
| *Vimarsha* | A dialogue based on the inner self and crystallization for a deep understanding of Vindu |
| *Vindu* | One who is conjoined with a dot-like thing |
| *Visesokty* | A higher-order literary analysis |
| *Vishuddhi Chakra* | Related to physical growth |
| *Vitanda* | Destructive critique |
| *Viveka* | Developing discernment |
| *Vyadha* | Hunter |
| Vyakaran | Grammar |
| *Vyakarana* | Grammatical parsing of the text |
| *Vyana* | The movement of air based on a spiral for clarity of speech, a healthy mind, and creativity. |
| *Vyasti* | Parts |
| *Vyavaharika Abastha* | Conventional truth/existence |
| *Widhi Wishleshan* | The analysis or examination of rules |
| *Yadi Chet* | What If |
| *Yagyashala* | Home for sharing action/engaged tasks for rituals |
| *Yajna* | A ceremonial sacrifice with a specific goal |
| *Yantra* | Frequency, timing, and specification of work |

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MY BELIEFS

**My Conceptual Belief**

अल्पारम्भः क्षेमकरः

- संस्कृतलोकोक्तयः, 26[59]

(Small beginnings lead to great accomplishments)

**My Reflective Belief**

गच्छन् पिपीलको याति योजनानां शतान्यपि ।

अगच्छन् वैनतेयोऽपि पदमेकं न गच्छति ॥ - सुभाषितम्

(An ant that never stops moving eventually reaches a hundred miles: a great distance.
However, an eagle that is unwilling to go will not be able to advance even a single
stride.)

**My Critical Belief**

न देवो विद्यते काष्ठे न पाषाणे न मृण्मये ।

भावे हि विद्यते देवस्तस्माद्भावो[60] हि कारणम् ॥ - चाणक्यनीति

(God is not found in the wooden, stone, or clay idols; rather, God is found in our
conception. Consequently, the true tool of devotion is thought. Thus, why am I
stopped thinking?)

**My Imaginative Belief**

न त्वहं कामये राज्यं न स्वर्ग न पुनर्भवम् ।

कामये दुःखतप्तानां प्राणिनामार्तिनाशनम् ॥ - सुभाषितम्

(O Lord! I do not wish for a kingdom, I do not wish for heaven-happiness, and I do
not wish for another birth. The only wish is that the suffering beings' suffering will
end.)

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[59] *https://groups.google.com/g/samskrte-samvadema/c/c_hTDMCAVgM?pli=1*
[60] *The gods are pleased with Bhav (devotion) and the ancestors with pure and proper Shraddhakarma
(ritual),* पितरः वाक्यमिच्छन्ति भावमिच्छन्ति देवताः । - अन्त्यकर्म - श्राद्धप्रकाश

*Prakaran*[61] is a way of presenting, documenting, or arranging innovative manuscripts. Such manuscripts are based on questions, perspectives, focuses, ideas, or approaches, as Panini did in Sanskrit grammar[62]. *Prakaran* focuses on a leading question (*Prashna*): What actions or experiences inspired me to sense that additional inquiry was needed, and how might this inquiry move my understanding or decision-making? It explores *Vahu-Prashna* within me: what was the context of my inquiry? What facts and information unfolded in the context of my inquiry? How did the inquiry issue emerge within me? What were the problems for me? Why do they appear as a problem? What were my concerns and curiosities about the issue of the inquiry? Why did I need this inquiry? What if this inquiry was not carried out? As a self-sanskara inquirer, how did I justify the issues of the inquiry and explore its importance? Therefore, this *Prakaran* travels my contexts, issues, purposes, concerns, and curiosities based on my questions.

Having mentioned the question, this *Prakaran* articulates my issues/problems through critical reflexivity of my life journey (from birth to now), focusing on academic and professional contexts with the facts and information in national scenarios.

**Table 1**

*My Problem Statement Based on Context, Purpose, and Issues*

| Areas of problem | Representation of problem | Articulation of problem |
|---|---|---|
| Context through the autobiographical journey | Critically reflecting, creating, and envisioning | Exploring contexts through my ups and downs with critical reflexivity |
| Purpose through the alternative viewpoints | To explore and comprehend the alternative viewpoints of | Focusing on the pedagogical practices in the Sanskrit schools and Gurukuls. |

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[61] *Arranging innovative texts based on principles, themes, or certain topics https://sa.wikisource.org/wiki*पृष्ठम्:*ADictionaryOfSanskritGrammarByMahamahopadhyayaKashin athVasudevAbhyankar.djvu/*२५६*;* प्रकरणाद्वा लोके कृत्रिमाकृत्रिमयोः कृत्रिमे संप्रत्ययो भवति*;* सामान्यशब्दाश्च नान्तरेण विशेषं प्रकरणं वा विशेषेष्ववतिष्ठन्ते

[62] *https://nepalikitab.org/grade10-compulsory-sanskrit-language-grammar/*

| | Veda/Vedanga about STEAM education. | |
|---|---|---|
| Issues through the *Prashnas* | How do individuals with knowledge of Vedas/Vedangas interpret STEAM education through their educational practices and values? | Generating three subsidiary questions of the leading question and many more probing questions |

**Trying to Cross My Destination**

Since my birth in the 1980s, I have witnessed my motherland's ancient pilgrimage places, where the sun rises over Mt. Gaurishankar and sets over Mt. Kalinchok. It symbolized interdependent, dynamic, and creative feminine energy (Dhungana & Luitel, 2022). Expecting a second boy, an agency of patriarchy (Idriss, 2022), my parents did not seem to be able to lessen narcissism[63] as individualism. My three siblings were the witnesses to their narcissism. It

**Figure  SEQ Figure \\* ARABIC 2**
*Mount Gaurishankar*



represented the saying, "The plowing is strong if there are three oxen, and the home is strong if there are two boys." However, as a favored child of a lower middle-class Brahmin family, I am fortunate to have a loving brother and sisters. As a co-dependent arising (Pandya, 2022), I, the agency of the masculine, received an exceptional opportunity to learn. By connecting my own experience to social reality, I did not notice the distinction between the self and the external context.

The pattern and the age gaps between my siblings are undeniable evidence that either I was born accidentally or with a unique patriarchal symbol that necessitates the existence of additional boys. Along with patriarchal thinking and behavior, my child-rearing was founded on favoritism. So, I was a product of structural benefit, as I conducted verification and repetition with

**Figure  SEQ Figure \\* ARABIC 3**
*A Childhood Memory With My Siblings*



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[63] *Believing in being superior; treating with special focu*

self-realization to grasp my past phenomena. As my siblings walked barefoot, I had the privilege of wearing shoes and socks. So, I forgot to ask a question myself; I never challenged my status; I never critiqued myself, and I rejoiced with the ethnocentrism of patriarchy with Western ideologies such as individualism, rationalism, and human rights.

　　　As a Brahmin, a caste with preference, I was allowed to receive a scholarship for my high school and college studies of Vedangas in the Kathmandu Valley. So-called middle-class Brahmin was the intertwining of my social identities with meritocracy (Gelovani, 2023). So, I want to reframe a means of resistance and dogmatism by challenging the social nurturing of the caste system and unpractical theological concepts for commitment to social justice. I want to disprove conventional wisdom, such as that one's caste is superior. My values were guided by Schirone's (2023) institutional culture, Bourdieu's (1986) cultural capital, and Ozge's (2023) Brahmin subculture.

　　　During my Sanskrit learning, knowledge, skills, and values of the theoretical and spiritual praxis of the Rig-Veda, Sama-Veda, Yajur-Veda, and Atharva-Veda empowered me with an overview of the Vedas and Vedangas. In this context, the Vedas provided me with the core spiritual and philosophical schooling, and the Vedangas nurtured the idea that these Vedic schools are transmitted, interpreted, and practiced correctly. From the perspectives of the Veda and Vedanga, I gained knowledge via a dialogical/dialectic

**I am a Sudra, not a Brahmin**

Got birth into the so-called Brahmin family

Lived close to the brilliance of Sanskrit

Wondered with the enormous body of knowledge

Achieved only a partial understanding

Seemed as missing for 'Priest' hegemony

Believe that Sanskrit is mine as society nurtured

　　　Sanskrit is the property of sage Vishwamitra

　　　Sanskrit is the property of the creator Vyasa

　　　Sanskrit is the property of robber Valmiki

　　　Sanskrit is the property of the Hanuman and Sudama

　　　Sanskrit is the property of Princes Rama and Krishna

　　　Sanskrit is the property of Sita, Janaki and Gargi

　　　So, Sanskrit belongs to everyone as family embodied.

But for me, Sanskrit is *Dharma* and *Karma*

Sanskrit is a from Gauri to Kali (birth to rebirth)

Sanskrit is a creation like my brother

Sanskrit is a protection like my mother

process; *Shastrartha*[64], a rigorous dialogue and argumentation based on scriptures (*Shastras*)*;* or *Vimarsha*[65], a reflective, deliberative, or critical examination of Trident Point-like *Vindu*[66] in Kashmiri *Shaivism*[67], Advaita's perspective of Shaiva philosophy, a tradition for reflective consciousness (Timilsina, 2024). The Trident of the Points, known as *Para, Para-Apara/Parapara*, and *Apara Shakti*, was the symbol *Yantra*[68] of Lord Shiv in Kashmiri *Shaivism* (Timilsina, 2023; Timilsina, 2024). According to Kashmir *Shaivism'*s Trident existence, *Shakti* (the presence of a female) is necessary for success; Shiv (the presence of a male) alone is insufficient. As a result, I came to possess mutuality or integralism as a male and female togetherness via the essence of learning, as the metaphor of *Ardhnarishvara* or cooperation of East and West or North and South (see annex 1).

As a student of Vedangas, I had a question in my mind about the fundamental differences between the Vedas in the form of its six parts, i.e.,Vedanga and the complete Vedas. Why did my parents argue that I should read the complete Vedas after reading six Vedangas[69] first? Why not mention whole to part?  It helped me raise questions about integration from *Vyashti* to *Samashti*[70]. Can I change my conceptual belief considering the development of the Vedas as a basis that can help to understand the whole (*Samashti*) to part (*Vyashti*) to construct and deconstruct? Within the context of *Vyashti* and *Samashti* perspectives, I understood that the Vedas and Vedangas were considered an early example of cross-disciplinary inquiry because they argue multiple realities, absolute truth, dualities, and non-duality. Therefore, I

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[64] *A Philosophical discossion, a focused conversation for liberation.* भूयश्च शृणु शास्त्रार्थम् सन्क्षेपाद्वदतो मम ।यथा सम्प्राप्यते मुक्तिर्मनुजेन्द्र मुमुक्षुभिः, विष्णुधर्मः अध्यायः 101.28. https://sa.wikisource.org/wiki/विष्णुधर्मः/अध्यायाः_१०१-१०९

[65] *A dialogue based on inner self and crystallization  for a deep understanding.* सोऽन्तस्तथाविमर्शात्मा देशकालाद्यभेदिनि । एकाभिधानविषये मितिर्वस्तन्यबाधिता ॥ ईश्वरप्रत्यभिज्ञाकारिका २,३ २ ॥ *https://sa.wikisource.org/wiki/ईश्वरप्रत्यभिज्ञाविमर्शिनी*

[66] *One who is conjoind with a dot-like thing.* औंकारं बिन्दुसंयुक्तं नित्यं ध्यायन्ति योगिनः । कामदं मोक्षदं चैव औंकाराय नमो नमः। शिवषडक्षरस्तोत्रम् १

[67] *The essence of Prakriti and Purusha (Ardhanarishvara), i.e. the basis of creation, status and destruction.* एको हि रुद्रो न द्वितीयाय तस्थुर्य इमाँल्लोकानीशत ईशनीभिः । प्रत्यङ् जनास्तिष्ठति सञ्चुकोचान्तकाले संसृज्य विश्वा भुवनानि गोपाः श्वेताश्वतरोपनिषद् ३।२

[68] *Frequency, timing and specification of work.* उदरे रसयन्त्रमादधीत ज्वलनाधारमधोऽस्य चातिपूर्णम् ॥ समरांगणसूत्रधार अध्याय ३१.९५. कस्यचित्का क्रिया साध्या, कालः साध्यस्तु कस्यचित् । शब्दः कस्यापि चोच्छायोरूपस्पर्शो च कस्यचित् ॥ क्रियास्तु कार्यस्य वशादनंताः परिकीर्तिताः । तिर्यगूर्ध्वेमद्यः पृष्ठपुरतः पार्श्वयोरपि ॥ गमने सरणं पातः इति भेदाः क्रियोद्भवाः.

[69] तस्मात् साङ्गमधीत्यैव ब्रह्मलोके महीयते पाणिनीयशिक्षा - ४१/४२

[70] *Parts to whole/disciplinary to integrated existence.* का व्यष्टिः का समष्टिः संहारप्रणवः सृष्टिप्रणव, *Parivrat Upanishad, Upadesh 8*

linked my reflective belief that by combining several inquiry approaches, a holistic understanding of comprehending and interpreting the Vedas was gradually formed.

Utilizing my critical belief, I concluded that my sisters did not have the opportunity that I did to complete my school education in Kathmandu. The interdependent, dynamic, and creative feminine culture motivated me to put women's names first, but I failed to practice it in daily life. Compared to me, my sisters missed lots of opportunities or resources for the future, which could lead to various difficulties and challenges in their lives. So, I was representing a controlling group, and my sisters were a representation of an oppressed group (Kerebungu & Fathimah, 2023). I had, therefore, encountered several of the sociological concepts described above during my life, up to the point where I am today as a fighter, Abhimanyu[71], whose identity was that of an underachieved person. Thus, I envision crossing my destination using my imaginative belief as a liberated self. At that time, I was challenged by the question: Can't I start small action in this situation?

**Creator and Runner as a Small Beginner**

As a spiritual family and community member, I began studying Sanskrit. So, characteristics (*Dharma*) and duties (*Karma*) were the most essential components of my life at that time, along with collectivism, companionability, and theology-dominated spirituality. Coincidentally, my father, the only leader of our family, selected astrology as my area of learning. Astrology has a strong connection with ritual and religious activities. But I forgot that my father created a cross-sectoral environment by making my brother a professor, my older sister a medical person, my younger sister, and me an employee. I overlooked that my father created an interdisciplinary environment by choosing various disciplines, such as my brother's grammar and economics, my sisters' Sanskrit, English, Nepali literature, and Ayurveda, and my disciplines, such as mathematics and astrology. I only focused on being a student of astrology. As an astrology student, my instrumental learning was reinforced with the stimulus-response bonding method after several instances of slipping into ritual activities. My response became very obedient to the instructions that my family members gave me as stimuli.

I did not like a passive and reproductive learning style (Freire, 1996), but I could not find a suitable option. So, I looked forward to insightful learning, critical

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[71] *Born from the womb of Subhadra, the sister of Lord Shrikrishna and breaking the cycle of the Kauravas, the heroic son of Arjuna, famous in the Mahabharata*

thinking, reflective practice, and visionary learning via behaviorism (Baum, 2017). To alter my movements, I want to reject the educational system that transforms learners into "containers," or "receptacles," to be "filled" by the teacher with hegemonic contradiction conceptions (Rana, 2020). For that, I desired to challenge hierarchical structure, dominant colonial ideology, and patriarchy (Brookfield, 2004). The filling procedure was useless for me because I was not carrying any empty containers. I did not want to ask for information or abilities. I wanted to create meaning for myself, like the butter and Curd (*Theki-Madani*[72]) metaphor. In this metaphor, I symbolize metaphors, such as Curd as thinking, a wooden pitcher as an academic platform, and a wooden spinning stick as a facilitator. My goal, however, was to become a creator but to do that, I had to complete several lengthy concrete currere, which was a challenging undertaking for me. At that time, I had the question of why I was not applying deep democracy in thinking and acting for alternatives and a visible effort to end the suffering of the suffering beings like possible liberation.

**Journey From Bondage to Possible Liberation**

During my journey, like McGregor's Theory X, my motivation was built on a carrot and stick (Wangdi & Tobgay, 2022). Pavlov's laboratory experiment-based example explained the context and motivation for learning, which was imaginary for me. But I want to comprehend it through the practice of bondage on cows. Bondage was a metaphor for liberation in the Vedas, Vedangas, and Upanishads. I had seen multiple times that if my mother forgot to tie the cow, the cow used to sit the whole night in the shelter because my mother used to take the same actions every day after returning from the jungle. As per my understanding, it went beyond Pavlov's dog in the classical conditioning experiment. It appeared that a lived experience scenario was employed in contrast to a lab scenario. Therefore, I wanted to implement McGregor's Theory Y through active participation in real-life settings. Additionally, I have started promoting William Ouchi's Theory Z (Varma, 2022) with integrated learning, such as thinking and doing, and East and West, through dialogic (conversational) and dialectical (synthesizing the opposites) tactics.

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[72] *A traditional Nepalese vessel made of wood prepared for curd setting and curd churning.*

I applied Nyaya philosophy's dialectics and argumentation practices with the support of my parents. It nurtured me to conclude that Nyaya is specifically concerned with the praxis of argumentation, reasoning, and logic. Through the processes of *Tarka*[73], *Vada, Jalpa, and Vitanda*[74], Nyaya offers a methodical approach to dialectical activities. I learned from my parents that the goal of Nyaya is to prove the truth through convincing reasoning, which is *Janna's* path for me. As per my learning, this type of reasoning seemed based on *Pramana*[75] or knowledge as evidence. Nyaya's philosophy supported me in listing several *Pramanas* or ways to learn, such as *Pratyaksha, Anumana, Upamana, and Shabda*[76]. In dialogical and dialectical activities, these *Pramanas* are crucial for verifying the authenticity of arguments. With a similar notion, STEAM was a new educational way that tried to integrate subjective egocentrism into a dialogic condition. So, discussing dialogic and dialectical means and modes in connection with the Vedas seemed relevant.

I learned Karl Marx's idea that was compared to examining how students develop critical thinking and problem-solving abilities via social and cultural learning experiences in his ideas on critical pedagogy and aesthetic literacy in STEAM education and praxis (Gan & Bai, 2023). According to contemporary thinking, such as Marxist theory, society comprises dialectical approaches such as the base (or substructure) and superstructure. The base related to the production process encompassed the production factors and relationships (e.g., employer-employee working circumstances and property rights) into which individuals entered to generate the requirements and comforts of life. The superstructure means society's additional conversation and ideas that were not immediately related to production, such as culture, rules, rituals, etc. So, the relationship between the base and the superstructure was reciprocal, as Engels argued (Harman, 1986). I interconnected the different dialectical approaches based on Vedic praxis with intersected cultural discourse for awareness, contextual meaning, and practical application.

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[73] *Logical reasoning.* अविज्ञाततत्त्वेऽर्थे कारणोपपत्तितस्तत्त्वज्ञानार्थमूहस्तर्कः *(न्यायदर्शन, 1.1.42)*

[74] *Discussion, contentious argument, and destructive critique* तिस्रः कथा भवन्ति वादो जल्पो वितण्डा चेति; न्यायभाष्य, *1.2.1*

[75] *Ways of Knowing.* कारणदोषबाधकज्ञानरहितम् अगृहीतग्राहि ज्ञानं प्रमाणम्, *Shastradipika*

[76] *Direct perception and experienced, inferencing, comparing, and Apta-Vakya or Shastras.*
प्रत्यक्षानुमानोपमानशब्दाः प्रमाणानि । - न्यायसूत्र, अक्षपाद गौतम; प्रत्यक्षमेव प्रमाणम् । -- चार्वाक दर्शन;  संबंधस्य परिच्छेदः संज्ञायाः संज्ञिना सह । प्रत्यक्षादेरसाध्यत्वादुपमानफलं विदुः ॥

I was not learning to listen (*Shravana*[77]) for awareness, to analyze (*Manana*[78]) for meaning-making, or to have the expertise (*Nidhidhyasan*[79]) for liberation as Adhyatma Upanishad explored. Therefore, the practical application of my learning has been made impossible through experiential learning, which includes hands-on activities and real-world experiences (Edelglass, 2022). While seeking lived experiences, as a journeyer, my attention was sought by the ideas of experience in life and living as a Deweyan progressive approach (Jeko et al., 2023). Dewey promoted democracy in education as well as individual experiences. To continue my journey from bondage to liberation, the concept of common culture and society as interdependent parts (Pope, 1975) seemed relevant. At that time, I was unaware of the dialogue between the materialistic bondage of the religious Guru of Hinduism, Gargya Balaki, and King Ajatashatru for liberation that argued reading to earn material wealth. At this point, I wondered why I didn't start such a journey. Is this possible in my life?

**Rising Sun as the Mode of Journey**

I began working as a permanent employee, as a supporter, and as a coordinator for developing and implementing Sanskrit curricula. I faced unequal role distribution during my professional career (Wiemann et al., 2021). I then began drawing parallels between my upbringing and cultural discrimination. I mostly found cultural prejudice at the institutional and personal levels (Sellers & Shelton, 2003). As a product, connecting with my childhood, I concluded that my sisters became targets of discrimination at personal and social levels. Thus, I found out that my sisters were victims of a discriminatory culture (Allen, 2023); however, they had the same capabilities. Therefore, reflexivity and meritocracy were not functioning in practice. I had to create an environment for society's attitudes and ideals to shift. I was employing dull scientific formulas like Newton's Law of Motion. My recital and memory techniques did not help me gain a deeper understanding.

I was learning Panini sutras, Neeti poems, and Vedic *Mantras*. I did not learn life lessons from the connections between their practices in daily life (Koirala, 2023). I have been a fetus, an infant, a young man, and a father. One day, I am going to end

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[77] वाक्यैस्तथार्थानुसन्धानं श्रवणं भवेत् । अध्यात्म उपनिषद् ३३

[78] युक्त्या संभावितत्वानुसन्धानं मननं तु तत् ॥ ३३॥ अध्यात्म उपनिषद् ३३

[79] ताभ्यं निर्विचिकित्सेऽर्थे चेतसः स्थापितस्य यत् । एकतानत्वमेतद्धि निदिध्यासनमुच्यते ॥ अध्यात्म उपनिषद् ३४॥

my life. The contextualization abilities required for this were something I wanted to learn for survival. I desired to comprehend life by fulfilling justified temptations. I wanted to watch the seed vanish and grow into a plant in an enabling environment. I wanted to witness the plant being harvested and the fruit being produced by the *Leela*[80], an existence of an ever-changing reality of nature like Shrikrishna's *Leela*. I wanted to go from fruit to seed and experience the birth (initiation)-survival (continuation)-and death (termination) mandala, a cyclic graph or directed graph in mathematics. Perhaps STEAM could be useful in connecting survival with science, temptation as technology, enablement as engineering, *Leela* as art, and life-death mandala as mathematics.

I wished to express the correct view of the rebirthing system through liberation (Sahoo & Maharana, 2015). Social class describes any specific position in the hierarchy and discrimination. There seemed to be four primary classes in a typical society: upper, middle, working, and lower. My middle-class family, which did not participate in the emancipation processes and was influenced by industrial culture, appeared to be modern just by name (Marcuse, 2013). As members of a so-called contemporary family, it appeared that my sisters were oppressed as a result of the fake satisfaction of mass culture. Arriving at this stage, I grew into the question: Can I not follow the path of salvation? Why can't my salvation be given to my family and society?

### *Ardhanarishvara* as *Prakriti-Purusha* Symbiosis

My life partner, a metaphorical representation of *Ardhnarishvara*, has collaborated for over fifteen years. Unfortunately, despite all the feminist debates in the twenty-first century, she chose the more liberal course of action (Feshbach & Feshbach, 2009). In that situation, I and my family motivated her to continue her academic journey. I managed to avoid the beliefs and behaviors my society taught me while parenting our children, coaching, or being present at all related events. With the help of our entire family, she completed her Master's degree and was hired permanently at Tribhuvan University. Finally, after 17 years of employment, I appreciated the chance to pursue my education. Thanks to my wife's encouragement, despite it not being a top priority in the past.

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[80] कश्चित् कराभ्यामुपगूढनाल- मालोलपत्राभिहतद्बिरेफम् । रजोभिरन्तःपरिवेषबन्धि लीलारविन्दं भ्रमयाञ्चकार ॥ *https://sa.wiktionary.org/wiki/*नाल, गोपी मधुरा लीला मधुरा युक्तं मधुरं मुक्तं मधुरम् । दृष्टं मधुरं शिष्टं मधुरं मधुराधिपतेरखिलं मधुरम् ॥ 7 ॥ मधुराष्टकम्; *https://simplesanskrit.com/madhurashtakam/*

My past made me question why that happened. Who had understood the elder siblings' sacrifice for the sake of the younger ones like me? I could not be a rugged individual (Bazzi et al., 2021) with Westward thinking. In my childhood, I experienced a joint family culture with collaborative practice. So, I wanted to offer alternative ways of thinking (Wiemann et al., 2021). I tried to raise a question about my existence because I had not contributed to eliminating the process of ideological hegemony. I apologize for that. I doubted that my opinions would disappear as the old clothes faded away.

My father, mother, and elder brother departed from us forever before I could care for them. Although we were together, my sisters had not gotten any visible support from me. I felt disgraced because I got everything but could not make any contribution. I contemplate proverbial now: "With age comes wisdom". So, I was more interested in working for Nepal's school education in Sanskrit as a whole than in my family. At this stage, I came up with the question: Why should I worry about my deceased parents not having mortal bodies? Why not keep their immortal thoughts alive? Can't I do this?

**Imaginator as a Pedagogical Planner**

With my lived experiences, I believe that my professional career has played a significant role in forming the person I am. I have had opportunities to collaborate on reframing Nepal's school education in Sanskrit and its curricular approaches, and I believe that it will help change social thinking. For that, I chose the *Svarupasatshyakar* (fourfold ways for effective inquiry and understanding) theory with listening, analyzing, applying, and enriching several knowledge and truths.

I followed critical reflexivity in my thinking and action with neither absolute nor relative orientations. I worked hard to ensure that stakeholders in Nepal's school education in Sanskrit felt supported, included, and respected, as Manandhar (2022) explored. As a pedagogical planner, I emphasized 21st-century skills in Sanskrit curricula, such as communication, co-learning, critical thinking, collaboration, and problem-solving (Pant et al., 2020), for transformative skill development.

As a communicator, I encouraged Sanskrit teachers to become good listeners and fluent speakers (Stephens et al., 2010), creative and artistic writers (Bisoyi et al., 2013), and sound presenters. As a critical thinker, I became a conceptualizer, an advocate, a change agent, and a questioner or challenger (Dahal et al., 2019). Finally, as a Sanskrit educator, I performed as a collector, an analyst, an evaluator of cases,

and a convergent thinker. In this regard, storytelling and metaphors were key strategies for becoming a better problem solver (Mohamed & Maker, 2011).

I used the house metaphor for holistic and interconnected existence for multiple perspectives, realities, dimensions of experiences, values, beliefs, and assumptions of information generation. The three floors of a traditional Nepali house pattern seemed parallel to the three existences, known as *Para, Para-Apara/Parapara*, and *Apara Shakti*, as the symbol *Yantra* of Lord Shiv in Kashmiri Shaivism (Timilsina, 2023; Timilsina, 2024), as well as the 3H (head, hands,
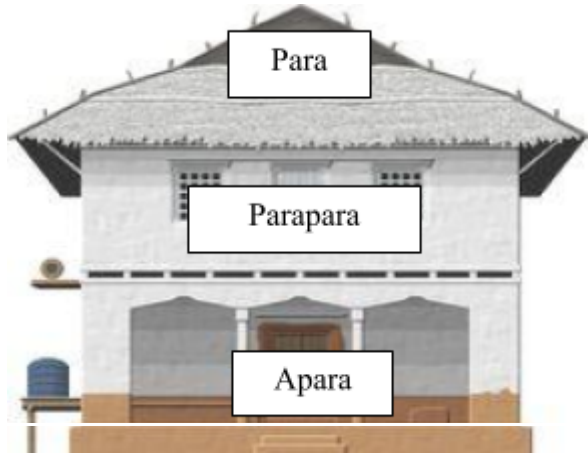


and heart) approach of STEAM education. The ground floor represented the *Apara Vidya* of Upanishad, the technical interest of the Habermasian concept (Grundy, 1987), and the collegial learning space of STEAM learning connected with roots. The top floor represented the *Para Vidya* of Upanishad, the emancipatory interest of the Habermasian concept, and the harmonious learning space of STEAM learning connected with the roof. The middle floor represented the *Parapara Vidya* of *Tantra*, the practical interest of the Habermasian concept, and the companionable learning space of STEAM learning that was the basis of the roots and roof. It also represented the Holonic perspective with whole (*Samashti*) and part



(*Vyashti*) for the interconnectedness and interdependence of different fields.

I also used an idea metaphor for East-West thinking balance during the analysis process. To ensure an Eastern perspective, I followed Buddha's famous saying that the mind (idea) is everything: I think and become. It also helped represent *Shravana* and *Manan* practices of Vedic wisdom and the *Bhakti* (believing), which is one of the paths of the Bhagavad Gita. I was also engaged in another concept of mind (idea), which argued that the idea is nothing of Western thinking and the *Karma path* Bhagavad Gita. Finally, I concluded from my experience that these were co-dependent (*Pratittyasamutpada*) ideas for balancing believing and doubting for learning.

I utilized the *Shatkona* metaphor for the symbiosis concept through information presentation. I applied to present a symbiosis of diverse notions of negative dialectics (*NetiNeti*) and chaos (*Leela Ritaa*[81]), a new notion global knowledge that linked North and South, West and East, energy (*Shakti*) and intelligence (Shiv), humanism and more-than-humanism, and epistemological pluralism and enrolling heterogeneous knowledge without compromising their autonomy (Hopwood, 2024). It also helped me discuss harmony as a Western discovery (Smith, 1986, p. 143) and harmonious learning space with Eastern Wisdom Traditions (EWTs): *Prasna* as questioning, *Kalaa* as performing, and *Artha* as meaning-making (Dhungana & Luitel, 2022). It also encouraged me to integrate intradisciplinary in *Vindu* form and interdisciplinary in triangular form in educational settings.
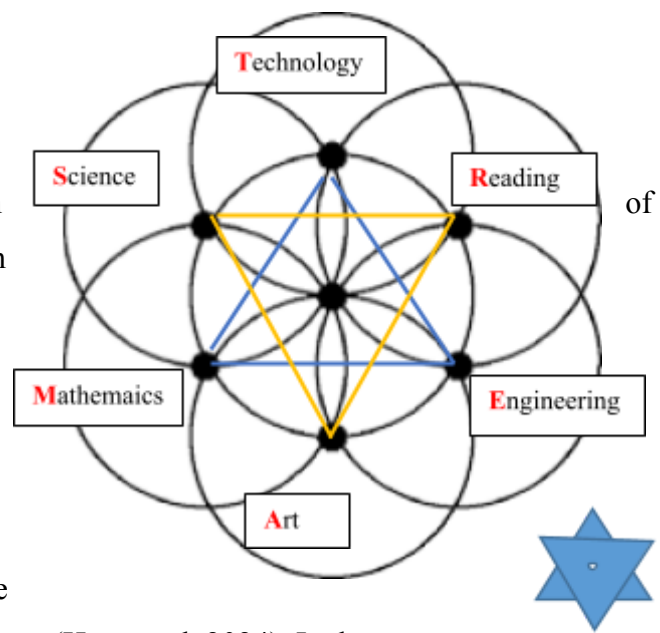
I applied the umbrella metaphor for companionable learning spaces with the ideas of cognitive, affective, and spiritual dimensions that function in complementary roles (Buchanan & Hyde, 2008). As a spiritual, reflective educator, I believe that current learning has acknowledged the characteristics of thinking (cognitive), feeling (affective), and self-reflecting (spiritual) as existence that harmonizes within this learning process and soul-saving ideas for salvation. During the inquiry, my brain protected my heart by using my hand as an umbrella. In this context, the brain plays the main role in the cause or medium integration of hands (holding an umbrella) with the heart and

**Figure SEQ Figure \\* ARABIC 8**
*The Umbrella Metaphor for Companionable Learning Spaces*

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[81] *Comprehensive cosmic order that maintains harmony in both the environment and human culture.* Panikkar, Raimundo (2001). The Vedic Experience: *Mantramañjari*. Bangalore: Motilal Banarsidass. ISBN 81-208-1280-8.

head. I was honestly convinced that my ideas directly impacted how happy I was in life.

I used the spiral learning space with the support of my Chakra model of epistemology: cultural, critical, self, relational, communicative, visionary, and integral knowing (Panta, 2022) like roadways in hills, applying *Parapara* (balancing believer and doubter perspectives) during the information presentation. Creating my learning space (i.e., companionable) with the collaboration of collegial and harmonious learning spaces shifted my lifestyle,

**Figure  SEQ Figure \* ARABIC 9**
*My Chakra Model of Epistemology*

focusing on my purpose of learning or bridging the East and West schools of thought.

I applied my critical thinking abilities, cultural sensitivity, dialogical and dialectical skills, and ability to articulate my points of view as a co-learner, as mentioned, to explore "cultural-self-knowing and relational-self-knowing, critical knowing, visionary and ethical knowledge, and knowing in action" (Taylor & Taylor, 2019, p. 4-5). Synthesizing the ideas of Luitel and Taylor (2005) and Taylor and Taylor (2019), I visualized the role of collaborators as fellow workers, appreciative people, tolerant people, and self-awarded people. In this regard, STEAM education helped me connect learning to our everyday context with East-West symbiosis in contemporary society. At this stage, I came up with the question: which approach to Vedas or Vedangas will help in this inquiry and why? Can I have any choice for the context of the inquiry?

**Making A Choice for Inquiry**

As a student of the Vedas, I learned the Vedic and Hindu worldviews that were frequently described as holistic and integrative concepts. Those views combined spiritual, social, ethical, and cosmic aspects of life, interconnecting multiple elements of un/formed truth (Sondhi, 2022). It seemed the case beyond the theological and metaphysical understanding, such as broad ideas to outline reality. In this context, the inquiry did not aim to provide

**The East Unfolds the West**

West flew by airplane, and East traveled by train

Airplanes enjoyed with the snow, and trains played with the soil

The mountain sheltered perfectly the snow

The soil covered the entire ground

superstition. Similarly, I used the Hindu worldview as a holistic approach. Religion, a basic idea in Hindu philosophy, was synonymous with rituals, morality, duty, and moral obligations (Paranjpe, 2013). It denoted a holistic awareness of one's position and obligations in numerous elements of life, such as family, society, and the universe. From the *Jnana* perspective, it encouraged thinking rather than critical thinking, but the inquiry aimed at critical intellectuals with post-modern knowledge, not believers only in *Bhakti*. As a result, this seemed like an unfeasible notion for this inquiry.

*Yoga* is a process of doing my duty firmly (Bhagavad Gita, 2.48[82]). Vedas are self-evident (Samkhya philosophy, Sukta 51[83]) and multiple doers or agents for incidental goals (Vaisheshika philosophy, 4.2.4[84]) for me. The Hindu philosophies and the Bhagavad Gita, among other ancient Vedic and post-Vedic works, elaborate on several forms of *yoga* (a process for the constructive selves as means to be identical to the transformative selves as ends) and encapsulate "*Sva Tvam Tat*" as a journey. For that, I utilize *Karma* (duty) *Yoga* to engage *Sva* as individual self/selves (Tantraloka, 3.262[85]); *Bhakti* (devotion) *Yoga* to realize *Tvam* (universe, Mudakopanishad, 2.11[86]); *Jnana* (expertise); and *Raaja* (meditating) *Yogas* to explore *Tat* (*Sarvam*, Chhandogyopanishad, 3.14.1[87]; Atharva Veda, 10.8.4.1[88]) as multiple *Kartaas* and conceptualizing *Brahma*. For my transformative journey, these *yogas* parallel approaches to understanding *Atma*, *Brahma*, the school of thought, and *Mokshya* (liberation). My *Karma Yoga* is a path to spiritual liberation that teaches me about eternal or multiple selves through *Hatha Yoga* with ethical duties. My journey towards the ultimate truth nurtures me to realize the familial we (I am a family member of God) with the divine essence of the universe through *Bhakti Yoga or Mantra Yoga*. My *Jnana Yoga* explores communal we (multiple *Kartaas*) with epistemic means of knowledge and ultimate truth with theistic, monism, or pantheistic schools of thought. It is an integrative praxis of knowledge, power, and energy, like *Kundalini Yoga*. I

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[82] योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय । सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥*48*॥
[83] निजशक्त्यभिव्यक्तेः स्वतः प्रामाण्यम्
[84] अणुसंयोगस्त्व प्रतिषिद्धः
[85] निजबोधजठरहुतभुजि भावाः सर्वे समर्पिता हठतः । विजहति भेदविभागं निजशक्त्या तं समिन्धानाः ॥ २६२ ॥
[86] ब्रह्मैवेदं विश्वं ॥ मुण्डकोपनिषद् २।११ ॥
[87] सर्वं खल्विदं ब्रह्म ॥ छान्दोग्योपनिषद् ३।१४।१ ॥
[88] यो भूतं च भव्यं च सर्वं यश्चाधितिष्ठति । स्वर्यस्य च केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः" ॥ अथर्ववेद १०।८।४।१ ॥

envision and gain awareness of *Raaj Yoga* as a process or method essential for conceptualizing *Brahma* as possible spiritual liberation, *Nirvana*, or *Moksha*.

These practices sought to unite the mind, body, and spirit, ultimately leading to self-realization and oneness with the divine (Jimenez, 2023). As a Sanskrit curriculum officer for school education, I had not noticed such practice in any Sanskrit schools or Gurukuls, nor had a course been designed. Thus, it appeared to be irrelevant to this inquiry. Similarly, ritual is a Vedic term that refers to cosmic order or the underlying harmony and balance in the universe. It represented the integration and interconnection of all-natural and cosmic events within the framework of cosmic order (Lamalle & Stoett, 2023). As a consequence, it resulted in a more extensive framework and time, which the timeframe did not permit.

I chose interconnectedness and interdependence as Vedic and Vedangas because they helped learners like me to comprehend the interrelated nature of diverse disciplines, cultures, and systems in the actual world (Mane, 2023). My idea of interdependence emphasized the unfolding perspectives of East and West. In this context, I learned to collaborate by appreciating one another's skills and weaknesses and knowing that group efforts can achieve more than solo efforts. I also highlighted that emphasizing interdependence was especially important in environmental education. Finally, I concluded that understanding the complex interactions between ecosystems, human activities, and the environment is critical for developing ecologically conscientious and sustainable people. In this regard, I have been practicing integrated curriculum in school education, and I am learning the STEAM approach at university. At this stage, I came up with the question: which of the following does our curriculum emphasize more: homogeneity and heterogeneity?

**Interconnectivity of Heterogeneous Realities**

I learned that the Vedas represented the core of oriental knowledge with the concepts of *Avidya Vidya[89], Gauri Kali[90], Brihaspati Sukracharya[91]*, etc., different but

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[89] *Both ignorance (Avidya) and knowledge (Vidya) are immortal; ignorance lives on after death, but knowledge enjoys eternal life.* विद्याञ्चाविद्याञ्च यस्तद्वेदोभयं सह । अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते; ईशोपनिषद् *Verse 11*

[90] *The ever-changing forms of creation (birth) and destruction (death) of the creator.* नमो देव्यै महादेव्यै शिवायै सततं नमः । नमः प्रकृत्यै भद्रायै नियताः प्रणताः स्म ताम्; दुर्गाशप्तशती चण्डी ।

[91] *A divine Guru and A Monster Guru.* देवानां च ऋषीणां च गुरुं काञ्चनसन्निभम्। बुद्धिभूतं त्रिलोकेशं तं नमामि बृहस्पतिम्॥७॥ नवग्रहस्तोत्रम्; बृहस्पते अति यदर्यो अर्यः । उदीरषि वचसो जातमस्य । यददीदयच्छवसेदिद्दीव । बृहस्पते नयमन्नीर्यम्वः *(Rigveda 2.23.1)* हिमकुन्दमृणालाभं दैत्यानां परमं गुरुम् । सर्वशास्त्रप्रवक्तारं भार्गवं प्रणमाम्यहम् ॥

codependent arising and promoting heterogeneous integration (Adhikari 2020, as cited in Koirala, 2020). Embodying the context in this inquiry, I utilized a *Sobjectivist* approach (Pouliot, 2007) explicitly focused on constructivist thinking and doing. It stressed constructivist inquiries that were not simply objectified (or experience-distant) but also subjective (experience-near) awareness around social life. This approach seemed relevant to our cultural context as spiritual work and belief for Hindus and disbelief for others. Its starting point was a combination of doing and thinking that emphasized the conflicts arising from creating knowledge and social reality.

I was a student of the mass education system where the disciplinary areas of astrology, Sanskrit Grammar, etc., stressed *Guru-Shishya* approaches, and the disciplinary areas of mathematics and education, etc., promoted a *Sobjectivist* approach in the formal education system. At that time, I experienced that *Sanskara*[92] was given special priority for this. I learned that educational agencies of the Vedic system, like *Devkul*[93], *Matrikul*[94], *Pitrikul*[95], *Rishikul*[96], and *Gurukul*[97], were envisioned for the *Vahu-Rupa* (many forms) of Gurus. In this context, many Hindu *Shastras* (scriptures) were available, including the Vedas, Upanishads, Vedangas, Puranas, Shrimad Bhagavad Gita, and so on, to support the teaching and learning of learners like me. This laid the groundwork for my self-sanskara inquiry.

I practiced astrology, phonetics, grammar, etymology, rules of rituals, and prosody, which were the six academic disciplines (Manu et al., 1999) of the Vedangas. Using the body as an interconnectivity metaphor, Panini, a well-known grammarian, used metaphors such as astronomy as the eyes, phonetics as the nose, grammar as the mouth, etymology as the ears, rituals as the hands, and prosody as the legs. Using the example of rituals as hands, sensory learning was applied to both contemporary and

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[92] *Livelihood and life aspect for libaration.* संस्कारात् द्विज उच्यते, शापानुग्रहसामर्थ्यं तथा क्रोधः प्रसन्नता *Skandha Purana, Verse 31-34.*

[93] *A temple or a school run in the clan or name of a specific deity. Panta, M. (2018). https://www.himalkhabar.com/news/141862*

[94] *A school or schooling where mother is considered as Guru. Hindawi disctionary. https://www.hindwi.org/hindi-dictionary/meaning-of-maatrikul; Kaikesi's schooling to Ravana.*

[95] *A school or schooling where father is considered as Guru. Shabdkosh, an English Hindi disctionary. https://shabdkosh.com/dictionary/hindi-english/पितृवंश/पितृवंश-meaning-in-english. Uddhalak's schooling to Aruni. Chhandogya Upanishad.*

[96] *An Ashram where sages lived and taught the Vedas and Vedanga to their disciples. Maitreyi-Yajnavalkya Dialogue, Brihadaranyaka Upanishad, 2-4-1-2; 4-5-1-15.*

[97] *A form of residential education system where the Guru, Acharya, or Upaddhyaya lived with the Shishya for teaching and learning. https://vediconcepts.org/gurukul-education-system/.* मुनीनां दशसाहस्रं योऽन्नदानादिपोषणात् । अध्यापयति विप्रर्षिः स वै कुलपतिः स्मृतः

Vedic studies. In this regard, Das et al. (2023) claimed that finger movements substantially influenced deeper learning since they provided information about the action, body position, and depth perceptions of our brains. As a result, the Vedas and Vedangas equally presented both physical and metaphysical conceptions and divine and spiritual ideas. These ideas were mainly rooted in Eastern Wisdom Traditions that seemed parallel to Western Wisdom Traditions. Thus, I sensed that the East could unfold the West with some parallel ideas.

During the inquiry, I realized that the Vedanga's interdisciplinary concept of heterogeneity (cross-sectoral, cross-professional, and interdisciplinarity approach in learning areas) seemed based on a more-than-human perspective, such as rethinking the human (Zavoleas et al., 2023). Thus, I agree that our Indigenous Wisdom Traditions explored heterogeneity. For example, while creating the picture of Lord Mahadev, I found Mahadev, *Nandi*[98], *Trishul*[99], and *Damaru*[100]. In this regard, *Nandi* represents the planet Earth and the sustainable development agenda, such as 'Save the Planet,' *Trishul*, *Damaru* as participatory art, and *Nataraj*[101] as performing art. These ideas can be connected with STEAM education. Thus, as a student of STEAM education at Kathmandu University and a Sanskrit professional of the Government of Nepal, I have a question: am I becoming aware of establishing interconnectivity in the contemporary educational landscape through inquiry?

**Current Scenario**

The Center for Education and Human Resource Development (CEHRD) (2022) found that there were 6655 students enrolled in traditional Sanskrit schools/Gurukuls and Ashrams. Out of them, 163 students enrolled from Madhesh Province, 924 from Bagmati Province, 767 from Gandaki Province, 1201 from Lumbini Province, 119 from Karnali Province, 422 from Sudurpaschim Province, and 3059 from Kosi Province. Around three times as many boys (5119) and fewer girls were enrolled in traditional Sanskrit schools, Gurukuls, and Ashrams. Nowadays, as a well-known special caste-based disciplinary educational approach, it seems to be a struggle for

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[98] *Vahana, Mahadev's Vehicle.* नन्दिकेश्वराय वृषभध्वजाय तस्मै वटुकाय नमः शिवाय । सर्वार्थसिद्धिं नृपमुकुटाय नमः शिवाय नमः शिवाय ॥

[99] *Trinity Symbolism: Creation, Preservation, and Dissolution.* त्रिशूलं त्रिविधं तेजो ब्रह्मविष्णुशिवात्मकम् । त्रयाणां देवतात्वानां समाहारप्रदायकम् ॥

[100] *A symbol of creation, rhythm, and the eternal cycle of life and the universe.* डमरुं धारयन् देवः शिवः पंचाक्षरं जपेत् । नादब्रह्ममयं नित्यं शिवदं मुक्तिदायकम् ॥

[101] *A cosmic cycle of creation, preservation, and dissolution.* आङ्गिकं भुवनं यस्य वाचिकं सर्ववाङ्मयम् । आहार्यं चन्द्रतारादि तं वन्दे सात्विकं शिवम् ॥

students. So, this was an important topic for the inquiry of the enlargement of Vedic education.

As a Sanskrit professional, I prioritized learning through heutagogy. As per our understanding of heutagogical practice, the passing down of ritual or cultural performances from one generation to the next also supports Veda and Vedanga. Community-based ritual training was another example of this. These, in particular, were based on heutagogy. It served as the fundamental outline for this inquiry to compare existing educational practices through my autobiographical inquiry. According to the socially responsible educational viewpoint, social and domestic practices were made to reflect the local culture in this inquiry context. At this stage, I came up with the question: can I conduct an inquiry that provides insightful findings and a broader framework for the re-engineering of Nepal's school education in Sanskrit from the standpoint of our oriental praxis?

**Struggles with Many Eyes**

I was allowed to develop an integrated curriculum and reading materials for Nepali subjects in grades 1-3 with a concentration on R (reading) in Nepal. At that point, I envisioned that student-centered learning (Zsoldos-Marchis & Ciascai, 2019) was an effective method that many teachers might employ to help their students demonstrate the 4C skills (communication, collaboration, critical thinking, and creativity). However, I witnessed classroom practices that were mutually teacher-centered and student-centered. I started to link my learning of the Veda/Vedanga approach to STEAM education. Following that, I reassembled the Vedangas and discovered that four of them are concerned with languages, specifically phonetics, grammar, prosody, and etymology.  In this context, I highlighted that etymology explored dual meanings of the word "Gau[102]"—the animal cow and the planet Earth (Bharati, 2006). So, it was not only language learning (Bonshek, 2001) but also the representation of culture. For instance, I had a conversation based on the word 'Jyaa[103]', which has connections to geology and the culture of the 'Jyaapu[104]'. On

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[102] *A representative of Cosmos, planet and animal.* यस्याः शिरसि ब्रह्मास्ते स्कन्धदेशे शिवः स्मृतः । पृष्ठे विष्णुस्तथा तस्थौ श्रुतयश्चरणेषु तु । या अन्या देवताः काश्चित्तस्या लोमसु ताः स्थिताः । सर्वदेवमयी गौस्तु तुष्येतद्भक्तितो हरिः । हरति स्पर्शनात्पापं पयसा पोषयन्ति याः । प्रापयन्ति दिवं दत्ताः पूज्या गावः कथन्न ताः । - वाचस्पत्यम्

[103] *Earth with 53 synonyms for dharaṇi. https://www.wisdomlib.org/definition/jya*

[104] *Newari caste-based culture in Nepal*

the other side, I raised my concern that the meaning of "Earth" in "Prithiwi[105]" may exist, but its cultural foundation is unclear. In this context, I focused on cultural meaning-making, not literal meaning-making.

From the representation of language concepts, STREAM was a new phrase in education, and it has not been used in Eastern notions. I argued that the Vedas seemed more integrated than STEAM because they contained a

> **That is Full; This is Full**
> Did Maharishi Agastya explore the idea of electricity or William Gilbert?
> Who is the father of geometry and trigonometry - Baudhayan or Euclid?
> Who founded Vimanashastra - Bharadwaj or The Right brothers?
> Who is a chemist - Nagarjuna, a Buddhist sage, or John Dalton?
> Who was the proponent of the Solar theory - Aryabhatta or Galileo Galilei?
> So, that is full; this is full.
> No need to answer, Just read, read, and read.

STREAM concept that looked like Vedangas. In this context, Nurhayati and Eppang (2023) emphasized that the letter "R" in this new word signifies either mastering metacognitive abilities or reading capabilities with phonetics. Thus, the issue was that the STREAM concept was ignored when exploring STEAM. Thus, we interpreted STREAM and STEAM relations as "that is full; this is full."[106] It was a real-world technique that took the shape of co-dependent arising (full and empty), which was when a full glass of water was taken from the main natural water source, such as a pond. After this procedure, both the glass and the pond remained full.

Based on our thinking, feelings, and experiences, I was pleased that Sanskrit and its epistemology became widely used. However, I realized that we did not want to change ourselves. During the collaboration, my actions and thought processes showed that I appeared trapped in the boundary rituals system. Thus, system breaking in terms of contextualization seemed relevant in our context. In contemporary educational practice, soft skills in Sanskrit education are included for contextualization. I

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[105] *A cultural existence of cosmos.* पृथिव्यां त्रीणि रत्नानि जलमन्नं सुभाषितम् । मूढैः पाषाणखण्डेषु रत्नसंज्ञा विधीयते।। - सुभाषितानि

[106] ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥ - बृहदारण्यक उपनिषद्

understood it as our new strategy with different terms, such as 21st-century skills. In addition, I linked it with the argument of the Nyaya philosophy. In this context, Gautam (2009) argued that *Widhi Wishleshan*[107] (the analysis or examination of rules) was an example of critical thinking and a component of 21st-century skills. The doubt or skepticism technique was another key approach implemented mostly in Upanishadic pedagogies. From the theory verification and falsification point of view, local cosmological thinking was less accounted for, and emphasis on the reproduction of the modern worldview had a special focus. Applying that idea, we unfolded the West with an unbiased attitude.

During the inquiry, I learned about STEAM, which Burnard et al. (2021) described as a post-humanist pedagogy with considerable integration potential. It was claimed that the development of wisdom and art, symbolized by *Para* and *Apara Vidya* (Suklayajurved, 40 Adhyaya[108]), was important to understand not only the spiritual and empirical sciences (Mishra, 2010) but also the STEAM approach (Dahal, 2022). The term Veda was derived from the verb *Vid* (Panini Dhatupatha, Bhwadigana, 1064). Macdonell (1993) compared the verbs *Vid* and

**What to do?**

Scientific, I argued

Pseudoscience, he claimed

The non-scientific, symbolist acknowledged

Upward facing (gene transfer), I presumed

Downward facing (plant's root), modern scientists stated

Neither gene nor root, theists highlighted

At the same time, I did sympathetically

But he wanted non-sympathetic

Because non-essential amino acids, please, I asked

However, he sought out the essential amino acid

Nowadays, men are hoodwinked by calories rather than acid

Finally, I asserted that it was true

He claimed it was untrue

It may or may not be true or false

Therefore, I spoke '*Soham*'

*Tattvamasi*, he uttered.

Am I truly *Brahma*?

Then, what to do?

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[107] *Analysis of logic and epistemology. https://www.britannica.com/topic/Nyaya*
[108] विद्यां चाविद्यां च यस्तद्वेदोभयं सह । अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥१४॥

*Wit* with *Vidya* and Wisdom. From the perspective of stratification theory, the connections became inadequate without a thorough understanding of the origins of the Vedic tradition, which could lead to an increase in misleading claims. I shared my learning, and we embodied our common understanding with the help of *Soham*[109], *Tattvamasi*[110], and *Atma-Brahma*[111]. Luckily, my sharing became a common idea.

I also discussed Veda's three types of energies, or Gunas, which seemed like Yulianti's (2023) argument based on the internal (*Sattva*), marginal (*Raja*), and exterior (*Tama*) energies of nature, or *Prakriti*. In this context, compared with Om, Koirala (2020) argued that heavenly realms (U) are *Sattva*, earthly realms (A) are *Raja*, and celestial realms (M) are *Tama,* using metaphysical concepts. At the same time, molecular scientists take materials and put them through a microscopic process of electrons, protons, and neutrons. As a result, even if the subject and method of these two procedures differ, their final forms are the same. In this sense, a continual dialogue between idealist and naturalist concepts became desirable from a constructive stance, which does not currently exist in the educational process. Moreover, in modern education, Pantiwati's (2013) notion of lower- and higher-level thinking and Rahmawati and Taylor's (2019) thoughts on education for sustainable development served as a foundation. So, it was a noticeable area for improvement and advancement of Nepal's school education in Sanskrit.

## Purpose of Inquiry

This inquiry explored and comprehended the alternative viewpoints of Veda/Vedanga about STEAM education. The primary focus was on the pedagogical practices in the Sanskrit schools and Gurukuls.

## Inquiry Questions

To delve into the inquiry, I have framed my principal inquiry question:- How do individuals with knowledge of Vedas/Vedangas interpret STEAM education through their educational practices and values?

**Subsidiary Questions**

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[109] *That was me;* अहं ब्रह्मास्मि, बृहदारण्यक उपनिषद् १/४/१० - यजुर्वेद

[110] *That was you;* तत्त्वमसि, छान्दोग्य उपनिषद् ६/८/७- सामवेद

[111] That was real or true; अयम् आत्मा ब्रह्म, माण्डूक्य उपनिषद् १/२ - अथर्ववेद; प्रज्ञानं ब्रह्म, ऐतरेय उपनिषद् १/२ - ऋग्वेद

1. How do practitioners, including myself from Nepal's Sanskrit schools and Gurukuls understand and apply the Veda/Vedanga and its pedagogical approach connecting with the praxis of STEAM education?

2. How can the symbiosis of a Veda/Vedanga with the STEAM education impact students' critical thinking, creativity, and problem-solving abilities in Nepal's Sanskrit school education?

3. How can cross-cultural concerns such as gender and caste in/equity be dealt with from the perspectives of Veda/Vedanga and STEAM approach in a self-sanskara context?

LITERATURE PRAKARAN

Literature in my inquiry means justifying the inquiry need, developing a common thread of argument, clarifying my inquiry questions, developing positionality, and conceptualizing a framework. Thus, this *Prakaran* highlights the discussion based on the leading question: How do the primary themes of the inquiry align with established theoretical and empirical inquiries and what policy and literature gaps may be filled to further my understanding of this field? This question carries several probing questions: What are the primary themes that emerge from the inquiry issue, what purpose, and how do they relate to each other?; which theory best aligns with this inquiry issue/question and purpose?; How do current policies impact this inquiry?; How do recent empirical studies inform the inquiry?; What is the best path or process I want to follow to complete the inquiry? And so on. Discussing these questions, this *Prakaran* explores the reengineering ways of representing Nepal's Sanskrit school education.

Analyzing the revealed questions, this *Prakaran* begins with a thematic discussion of STREAM perspectives using concepts like disciplinary covering (STEM), the skill of bridging (R), the art-based approach (A), and learning process integration for East and West practices based on STEAM education. The theoretical studies highlight insight into the *Svarupsatkshyakar* theory of Upanishad pedagogy. With the support of the Government of Nepal's Sanskrit education policies for school education, this *Prakaran* argues a conceptual outline of pedagogical ways of representing Nepal's Sanskrit school education.

**Table 2**

*Clarifying My Inquiry Needs and Questions in a Common Thread of Argument*

| Areas of review | Essence of review | Developing new perspective |
|---|---|---|
| Thematic discussion | Disciplinary covering (STEM), skill of bridging (R), and art-based approach (A) | Seemed paralleled to STREAM |
| Theoretical orientation | *Svarupasatshyakar* (fourfold ways for effective inquiry and understanding) | *Shravana*, *Manana*, *Nididhyasana*, and *Samadhi* for *Jnana* or liberation |

| Policy argument | The creation of knowledge, wisdom, and truth for the greatest humanist purpose | Value-based education as the foundation of Eastern knowledge |
|---|---|---|
| Inquiry gap | In the short discussion of the Vedic and Vedanga principles that underpin a new perspective | A close relationship between STEAM education and the integrated approach |
| Conceptual framework | Re-engineering ways of pedagogical representation of Nepal's Sanskrit School Education | Individual level: Self-duty and responsibility<br>Classroom Level: Pedagogical reforms<br>Policy-level: Setting goals and strategies |

**Coastal Bridges**

I have found in the Vedas a repository of spiritual knowledge and a dense presence of society with material progress (Regmi, 2016). I have unfolded a popular STEAM education of modern times that combines STEM as skills or *Kaivalya* and A as arts or liberation, which seems parallel to the dual existence of Vedic education, like *Apara* and *Para*. (Amrita-vindu Upanishad: 17[112]; Brahma-vindu Upanishad: 17; Maitrayani Upanishad: 6.22) as well as *Avidhya* and *Vidya* (Ishopanishad, Verse 11[113]). For that, I began with a thematic discussion of STEAM perspectives using concepts like disciplinary covering (STEM), the skill of bridging (R), the art-based approach, and learning process integration for East and West practices based on STEAM education.

**Bridging Materials: STEM**

From an economic capital perspective (Bourdieu, 1986), I linked STEM as material progress and Jack Ma's business model. I read in the Vedas air-conditioned

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[112] द्वे विद्ये वेदितव्ये तु शब्दब्रह्म परं च यत् । शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥
[113] विद्याञ्च अविद्याञ्च यस्तद् वेदोभयं सह । अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥११॥

palaces with thousands of doors and pillars (Rig-Veda, 2.41.5[114]; 5.62.6[115]; 7.88.5[116]; 10.142.8[117]). I have read the references to hundreds of cities where bricks, bamboo, iron, gold, etc, are the main tools in building construction, and iron and stone are the special security commissioners (Regmi, 2016). I have read about the donation of 60 thousand horses, 2 thousand camels, 10 thousand cows, and 60 thousand bulls by King Prithushrava as cited in the Rig-Veda (8.46.22; 8.46.29). I was delighted to read the reference to the horse being decorated with gold (Rig-Veda, 4.2.8) and the king named Arun donating ten thousand gold coins (Rig-Veda, 5.27.1) to Sage Atri. I am one of the lucky students who got the opportunity to witness discussion and read several books about the Vedic perspective of the existence of ancient science, such as the speed of light (Rig-Veda, 1.50.4[118]), the sun's position as the galactic center (Yajur-Veda, 1.8.2.2[119]), the moon's status as the Earth's satellite (Rig-Veda, 10.189.1[120]) and so on (see annex 2). It helped me unfold science from the Vedas.

Science is the systematic study of the structure and behavior of the physical and natural world via experimentation and observation, according to what I was taught in my formal schooling in science (Schwartz et al., 2004). Additionally, it emphasized the argument that science is examining ideas in light of the information gathered. Similarly, STEAM highlighted it as a process of inquiry and integration (Razi & Zhou, 2022). However, I learned science as a means of quantum/energy as a means of *Karma* and *Moksha* (liberation) integrating molecular and cognitive from Veda/Vedangas, like, *Yoga* science, *Mantra* science, and so on (Koirala, 2021). In this context, Western-induced modern scientists argue that non-science is an area of art, history, religion, beliefs, values, or traditions.

However, I accept Koirala's (2021) argument for dual or non-dual science, prayer science, and Indigenous science of knowledge. For me, pseudoscience is a tradition of beliefs or practices that is mistaken, like the classification of caste. According to Sanskrit grammar, the synonym of caste is *'Jaata',* which means birthing

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[114] राजानावनभिद्रुहा ध्रुवे सदंस्युत्तमे । सहस्रंस्थूण आसाते ॥

[115] अक्रविहस्ता सुकृते परुस्पा यं त्रासाथे वरुणेळास्वन्तः । राजाना क्षत्रमहृणीयमाना सहस्रंस्थूणं बिभृथः सह द्वौ ॥

[116] क्व१ त्यानि नौ सख्या बभूवुः सचावहे यदवृकं पुरा चित् । बृहन्तं मानं वरुण स्वधावः सहस्रंद्वारं जगमा गृहं ते ॥

[117] आर्यने ते परायणे दूर्वा रोहन्तु पुष्पिणीः । ह्रदाश्च पुण्डरीकाणि समुद्रस्य गृहा इमे ॥

[118] तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य । विश्वमा भासि रोचनम्

[119] देवानामुह-वाचमाजापतिर्यज्वानं वचस्पतिर्यज्ञस्य यजमानस्य राजा। इन्द्रः कामं जयेयां योऽभ्युपायीत ।

[120] आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः । पितरं च प्रयन्त्स्वः

system. It is a system of more than human, like *Jarayuja* (giving birth directly to the baby), *Andaja* (giving birth to a baby from an egg), *Svedaja* (giving birth from bacteria), and *Udvijja* (germination). Therefore, for me, science is a process of institutionalizing experience, self-study, discovery, testing, and ancestral knowledge for *Ananda* (satisfactory and joy; Brihadaranyak Upanishad, 3.9.18[121]).

I practiced *Pranayam* from my childhood. After completing the Sanskrit education, I understood that it is based on self-regulating technology that supports the production of pure air from a self-sanskara or autoethnographic viewpoint. This technology includes *Prana*, *Apana*, *Vyana*, *Udana,* and *Samana* Air. My father, a doctor of Ayurveda, and my elder sister, a pharmacist, taught me *Prana* is the movement of air based inward and upward for a calm mind and emotions; *Apana* is the movement of air based on outward and downward for a healthy digestive and reproductive system; V*yana* is the movement of air based on spiral for clarity of speech, healthy mind, good memory, and creativity; *Udana* is the movement of air based on upward for a healthy metabolism; and *Samana* is the movement of air based on for consolidation of healthy heart[122]. It seemed a common area of Ayurveda, Yoga, and self-regulating technology for self-realization.

I practiced *Kundaganit*[123] *as* a thematic area of mathematics and art covering different shapes like cubes. *Rangaballi*[124] construction, a thematic area of art covering different designs, was also related to technology, engineering, and life science. In this context, Rig Veda (1.34.7[125]) taught me the form of the platform and *Yajna* to the living bodies using a self-sanskara or autoethnographic perspective. Vedic scientists institutionalized several technologies to apply science to daily life (Koirala, 2021). The idea of detecting the sun's shadow, using pure consciousness to comprehend the complex cosmos, Vymaanika-*Shastra* for building airplanes, Sushruta's surgery, Charak's pharmacy, and the "Brihad Samhita" and "Brihad Jatak" were the Vedic technologies, that are areas of *Shravana* and *Manana* during my learning. So, during

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[121] विज्ञानमानन्दं ब्रह्म ॥ बृहदारण्यक उपनिषद ३।९।१८॥

[122] अपाने जुह्वति प्राण प्राणेऽपानं तथाऽपरे । प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ।।*4.29*।।

[123] *Mathematics based on the ditch or cistern.* चतस्रः प्रणालिकाः स्युस्तत्रैकैका प्रपूरयातं वापीम् । द्विवित्रिचतुःपञ्चांशैर्दिनस्य कतिभिर्दिनांशैस्ताः ॥ ३४ ॥
*https://sa.wikisource.org/wiki/*पृष्ठम्:गणितसारसङ्ग्रह:रङ्गाचार्येणानूदितः१९१२.*djvu/*१७९

[124] *A geometric shape according to Hindu scriptures made from flour or paint.* रङ्गवल्ली-जलाकारो निर्गुणह सगुणो बृहत् दृष्टह श्रुतो भवद् भूतो भविष्यच् चाल्प-विग्रहह्. *Garga Samhita, Verse 8.13.66*

[125] त्रिनौ अश्विना यज॒ता द्विवेदि॑वे॒ परि॑ त्रि॒धातु॑ पृथि॒वीमशा॑यतम्

the inquiry, we felt that technological skills were covered by unfolding the STEM approach from the Vedanga worldview.

I have witnessed ancient building construction, temple architecture, and town planning several times, which were key ideas for civil engineering. I have linked these ideas with Bharati's (2006) interpretation of Vastu-*shastra* (Shloka 5) and Bhrigu Samhita (Adhyaya 4), soil/site testing, the possibility of water, making bricks, assembling pillars, and using mortar (*Lepa: Bajra lepa*[126]). In my childhood, *Ayodhya* (Atharva-Veda, 10.2.31) was frequently discussed referencing Athar-Veda, the Ramayana, and the Mahabharata, which explores archaeological remnants and also attests to its historical presence. In this regard, applying the worldview of '*Yat Pinde Tad Brahmande*[127]', town planning was followed by the human body system, which contains nine doors and eight Mandalas and has been referred to as being full of Gods. It was helpful to unfold engineering skills from the autoethnographic viewpoint to me. Vedas established engineering standpoints beyond the autoethnographic viewpoint, such as architecture, mechanical engineering, and so on (see annex 3).

As a student of astrology, I learned factorization, divisions, cubes and cube roots, quadrangles, quadrangular roots, reciprocals, algebraic calculations, quadratic calculations, and so on. So, from the content analysis of coverage perspectives, I realized that mathematical thinking was highly prioritized in the Vedas, which helped to unfold STEM from the mathematical perspective as computational thinking. *Rangaballi*'s *Mandap* and *Havankunda* of Hindu rites and rituals explore geometry-based mathematical ideas for me. In *Rangaballi*, I can find out "lines and angles, parallel and intersecting lines, vertically opposite angles, linear pair and alternate angles, triangles, quadrilateral, rectangle, hemisphere, circle, its center, and geometry transformation reflection, rotation, and translation" (Parajuli & Koirala, 2022, p. 105). It helped me to bring mathematics closer to the authenticity of Hindu rituals. I learned numeracy based on monotheism in the Vedas (Atharvavada, 13.4 (2).16–18[128]). In this worldview, metaphor or objectification was helpful to learn mathematical concepts. For this instance, Vedas used the God metaphor.

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[126] *A coating or plaster of very hard mortar.* अन्यक्षेत्रे कृतं पापं पुण्यक्षेत्रे विनश्यति । पुण्यक्षेत्रे कृतं पापं वज्रलेपो भविष्यति ॥ सुभाषातानि

[127] यद् पिण्डे तद् ब्रह्माण्डे - महावाक्य

[128] न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते । न पञ्चमो न षष्ठः सप्तमो नाप्युच्यते। नाष्टमो न नवमो दशमो निप्युच्यते । तमिदं निगतं सह स एष एक एकवृदेक एव

I used to address God with multiple names, such as *Dev/Devi, Vagwan, Isvara, Brahma, Agni, Yama, Matarishva*, etc. However, the being is only one (Rig Veda, 1:164:46[129]). Thus, I utilized *Varu-rupa* as an inquiry paradigm. In Atharv-Veda, God was neither second, nor third, nor fourth, nor fifth, nor sixth, nor seventh, nor eighth, nor ninth, nor tenth. Therefore, the Lord of this world and the living beings were the same and only one. Thus, Atharva-Veda's exploration is linked to numeracy theories. In the mentioned context, my parents taught me that Yajur-Veda (18.24[130]) explores numeracy theories with multi-layered meanings. In this *Mantra*, there is a special word, *Yajna*, formed by the *Yaj* verb root of Sanskrit.

From the etymological perspective, addition and subtraction are taken from this word because the meaning of the verb *Yaj* is to combine with it, i.e., to add any number to another number, or the meaning of the donation or subtraction of *Yaj* is such. For me, donating a number is the process of addition and subtraction. Another interpretation of this *Mantra* was based on the relationship with even numbers. As a student of astrology, I got an opportunity to go through an astrology book called *Suryasiddhanta* that explored the calculation by increasing ten times one, ten, hundred, thousand, ten thousand, lakh, etc. At that time, as a student of the Sanskrit language, I linked it with the literacy approach of the Devanagari script. Finally, I envisioned heterogeneity in integration between literacy and numeracy (see annex 4).

**The Backbone of The Bridge: An Art-Based Approach**

For me, Lord Shiva, who danced *Tandava* by playing *Damaru*, represents art. Krishna is the representative of art who surprised everyone with *Leela*. I learned Shiv's dance of creation and destruction as Gauri/birth and Kaali/death because "Shiv is the dancing universe" (Capra, 1975, p. 244). Similarly, Gauri, Kali, and Narada are the source of all art. As a student of Vedanga, I learned that art-based strategy is a creative and efficient technique to impart ancient Vedic ideas and principles. Reflecting on my prior learning, I sensed that the Vedangas cover hymns, chants, and prayers, originally passed down through an oral tradition and formal school education classes.

I got opportunities for rituals and ceremonies to use music to foster art. In contemporary society, music is also a tool of art and an expression of culture

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[129] इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् । एकं सद् विप्राः बहुदा वदन्ति । अग्निं यमं मातरिश्वानं आहुः ॥

[130] एका च मे तिस्रश्च मे तिस्रश्च मे पञ्च च मे पञ्च च .... त्रयस्त्रिंशच्च मे यज्ञेन कल्पन्ताम्

(Garcia-Falgueras, 2023). In the context of cultural representation, the Vedanga tradition strongly emphasizes *Bhakti* or devotion through music to the divine. Similarly, as a STEAM educator, I learned and applied this education to connect music with math, science, and language learning through cultural representation. Thus, I concluded that art is an unfoldable area from the Vedanga worldview with positionality in cultural representation.

I became familiar with the *rasa theory* of Natya *Shastra* as an aesthetic strategy for maintaining cultural continuity in post-Vedic literature (Shridevi, 2020). Bharata Muni is credited with creating the following areas: the *Shringara rasa*, which taught me to stand for romance, love, and attractiveness; the *Hasya rasa*, which allows me to explore how to laugh, mirth, and comedy; the *Raudra rasa*, which conveys anger; the *Karunya rasa*, which stands for compassion and mercy; the *Vibhatsa rasa*, which indicates disdain and hatred; the *Bhayanaka rasa*, which stands for horror and fear; the *Veera rasa* for bravery; *Adbhutam rasa* for creation; and the *Shanta rasa*, which symbolizes purity and happiness. Thus, it appeared that the aforementioned *rasas* were participatory works of art using cultural mediums and forms.

## The Skill of Bridging: Reading as a Different Form of Understanding

My parents expected me to be capable of reciting certain Vedic *Mantras* and literature with correctness and precision after the *Shravana*. As per my understanding, a *Shravana* practice is the oral transmission method of the Vedas, which assures the proper communication of Vedic knowledge from the instructor to the learner (Svoboda & de Fouw, 2019). After that, I realized that reading and listening were necessary to learn phonetics and meaning-making understanding in the Vedangas. Similarly, I cultured another crucial component of the Vedanga system: educational healing as a reading process. Therefore, I learned that scholars and practitioners with various philosophies were encouraged to read the Vedic literature to examine the intellectual and spiritual aspects of the perennial wisdom traditions and Vedanga worldview.

During the inquiry, according to Vedanga practice, I learned that reading entailed reciting, abstracting, presenting, metaphoric representation, funding and extracting essential ideas, and decoding with examples. However, I learned and applied phonemic awareness with coding and decoding, vocabulary, fluency, and comprehension are all aspects of modern reading practice. Thus, I wanted to link both practices with contextualization. In this context, Pikulski and Chard's (2005) claim

helped me find fluency a common activity because fluency is a foundation for bridging decoding and reading comprehension. Therefore, these are comparable to one another and can be unfolded.

**Confluence: A Place Where Two Rivers Meet**

I experienced pedagogy and heutagogy like two rivers whose idea was unfolding STEAM from the Vedas, like confluence, a greater river that flows onward. Confluence served as the meeting point of the conventional and contemporary learning modes in this parallel. Self-awareness, self-confidence, self-assessment, and self-reflection through transformative learning were current practices (Paudel et al., 2023) and operative perspective-taking of the Vedangas. However, while heutagogy was a more contemporary term, supporting people on their paths to self-sanskara was vital to the Vedic heritage and was known as *Svadhyaya*. According to what I learned from experience, sooner or later, I will have to offer farewell to my Guru, or the Guru will leave. Therefore, I used to analyze *Svadhyaya* praxis with the Buddha's words - '*Appa Dippo Bhava*[131],' i.e., become your own light of knowledge ("be an island unto yourself." or "be a light unto yourself") as a parallel approach. My self-sanskara seemed to unfold the STEAM perspective from the Vedas and Vedangas. I experienced it as my conceptual development.

I worship *Yama* and *Yami/Yamuna* (Rig Veda, 10.10.1-14[132]) every year during the *Tihar* festival. Due to this, my sense of duty and respect towards my sister is becoming strong (Dhakal, 2024). To foster my reflective and critical beliefs, I utilized Pippalad's and Bhrigu's *Tattva-Grahana*[133] processes (generation of information). These processes seemed parallel to the Socratic method, a question-and-answer approach to teaching that encouraged students to engage with the material and develop their critical thinking skills (Amineh & Asl, 2015).

As per my learning experience, I argued and questioned the idea of enthusiasm for academic and professional journeys in a Vedanga context. This method encouraged students to explore complex spiritual and philosophical concepts through inquiry discussions and dialogical healing. So, analyzing the argument of confluence

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[131] *https://sanskritforus.com/product/app-deepo-bhav/*

[132] ओ चि॒त्सखा॑यं स॒ख्या व॑वृत्यां ति॒रः पु॒रू चि॑द॒र्ण॑वं ज॒ग॒न्वान् । पि॒तुर्नपा॑त॒मा द॑धीत वे॒धा अधि॒ क्षमि॑ प्र॒त॒रं दी॒ध्या॑नः ॥ - अ॒न्यमू॒षु त्वं य॒म्य॒न्य उ॒ त्वां परि॑ ष्वजाते॒ लि॒बु॒जेव॑ वृ॒क्षम् । तस्य॑ वा॒ त्वं मन॑ इच्छा॒ स वा॒ तवाधा॑ कृणुष्व स॒ंविदं॑ सु॒भ॒द्राम् ॥

[133] *Collecting the thatness, principle, reality or truth as information; generationing elements or principles of reality as information* - साङ्ख्यदर्शन । एषा ते॑ऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु। बुद्ध्यायुक्तो यया पार्थ कर्मबन्धं प्रहास्यसि।।2.39।। - भगवद्गीता

as a metaphor for a mutually beneficial concept, I experienced continuity in education. It seemed that while pedagogy had its place in teaching, there was an increasing recognition that self-sanskara was becoming more relevant today.

<div align="center"><b>System of Ideas for Conjectural</b></div>

I got several opportunities to explore Eastern perspectives connecting with Confucianism, Taoism, Buddhism, and Hinduism. From an Eastern perspective, I experienced principles and theories centered on humanity, leadership, and education, such as *Svarupasatshkyatkar*, *NetiNeti*, *Pratityasamutpada*[134], and *Phedanba*[135] theories. In this context, Adhyatma Upanishad argued that *Brahma-satshkyatkar* was attained through *Shravana*, *Manana*, *Nididhyasan*, and *Samadhi*. As per my learning, a representation of holistic form was the glowing self-imaged *Brahma* of the Vedas. Therefore, Vedic education was compared with the holistic education approach of the modern era.

**Table 3**

*Multifold Existence of Inquiry Theory*

| *Svarupa-satshkyatkar as Upanishadic approach* (Adhyatma Upanishad, 33–35) | *NetiNeti as a* **Vedic approach** (Rig Veda, Nasadiya Sukta-10:129.1-2[136]) | *Pratitya-samutpada as a* **Buddhist approach** (*Prajnaparamita Sutra*[137]) | *Phedanba as an Indigenous approach* *Rai/Limbu sub-culture (Ozge, 2023)* |
|---|---|---|---|
| *Shravana* as listening: fostering my conceptual belief | I am a listener. | *Kshyara approach*: Lower ordered thinking and action, like | *Parama approach*: A true and honest messenger like |
| *Manana* as analyzing: nurturing my reflective belief | I am not a listener (a reflector) | | |

sage Narad

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[134] *Co-dependent arising.* सर्वधर्माणां कृत्स्नानां निर्ग्रहः प्रतिपद्यते । तस्मान्नाहिति येनास्य निर्ग्रहेन समागमः ॥ *Prajnaparamita Sutra*

[135] *An local Kirat culture to pass messages.*

[136] नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत् । किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद्गहनं गभीरम् ॥ न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत्प्रकेतः । आनीदवातं स्वधया तदेकं तस्मादधान्यन्न परः किं चनासं ॥

[137] सर्वधर्माणांकृत्स्नानांनिर्ग्रहःप्रतिपद्यते।तस्मान्नाहितियेनास्यनिर्ग्रहेनसमागमः॥

| | | tunnel builder of *Lakshya-griha* | |
|---|---|---|---|
| *Nididhyasana* as embodiment: developing my critical belief | I am a listener, and a critical reflector too. | *Akshyara approach*: Higher-ordered thinking and action like Vidur | |
| *Samadhi* as perfect realization: applying my creative belief | I am neither a listener nor a critical reflector (a creator). | | |

I read and implemented the existence of *Rishi*[138], *Devata*[139], and *Chhandas*[140], mostly found in Vedic *Mantras*. These terms shared comparable axiological characteristics with *Rishi*, *Devata* as epistemology, and *Chhandas* as ontology. In this regard, Chand and Das (2022) explored the ideas of the *Rishi* as the knower of oneself using values, the *Devata* as the procedure of knowing oneself, and the *Chhandas* as the known of oneself while highlighting the context. In another context, from my childhood, I used to worship fire, air, sun, etc., as gods (Maitrayeni Samhita, 2.13.14[141]). My prior reading and understanding taught me to use the word *Devata* as a deeper meaning-making process.

From the perspective of Vedas and Vedangas, Nirukta (7.1[142]) explored that *Rishi* (knower) linked a deeper meaning-making process (direct, indirect, and spiritual) with *Devata* (Upaddhyaya & Timilsina, 2024). Thus, my learning was based on a combination of *Apara* or *Shruti* as a direct meaning-making process, *Parapara* or experience as an indirect meaning-making process, and *Para* or self-reflection and empowering self as a spiritual meaning-making process.

From the perspective of self-dialogic dynamics of knowledge, I internalized that a person might reach a state of silent contemplation that is called *Svarupa-satkshatkar*

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[138] *Experienced intellectuals who have internalized Vedic mantras and passed them on to their disciplines.*

[139] *The divinity of each of the Vedic Mantra is believed with a specific divine force.*

[140] *A reading system or pattern provides a covering or basis that energizes coherence.*

[141] मा छन्द, स्तत्पृथिवी, अग्निर्देवता, तेन छन्दसा तेन ब्रह्मणा तया देवतयाङ्गिरस्वद् ध्रुवा सीद ॥ प्रमा छन्द, स्तदन्तरिक्षम्, वायुर्देवता, प्रतिमा छन्द, स्तद् द्यौः सूर्यो देवता, अस्रीवीश्छन्द, स्तद्दिशः, सोमो देवता, गायत्री छन्द, ... स्तत् कृषिः,पर्जन्यो देवता, पङ्क्तिश्छन्द, स्तत् पुरुषः, परमेष्ठी देवता, तेन छन्दसा तेन ब्रह्मणा तया देवतयाङ्गिरस्वद् ध्रुवा सीद ॥

[142] वर्णागमो वर्णविपर्ययश्च द्वौ चापरो वर्णविकारनाशौ । धातोस्तदर्थातिशयेन योगस्तदुच्यते पञ्चविधं निरुक्तम् - निरुक्तम् २।१।७ । यत्काम ऋषिर्यस्यां देवातायामार्थम... तास्त्रिविधाः ऋचः परोक्षकृताः प्रत्यक्षकृता आध्यात्मिक्यश्च; *Nirukta*

through the four stages of contemplation, which include *Shravana, Manana, Nididhyasana*, and *Satkshatkar* (Adhyatma Upanishad, 33–35) — starting with *Shravana*, which means "listening to the truth," or fostering my conceptual beliefs, and *Manana*, which means "contemplating the truth," for the "enlightenment without God" discussion or nurturing my reflective beliefs. When *Shravana* and *Manana* are achieved through practice, *Nididhyasana* automatically develops. It represented the conclusion of both *Shravana* and *Manana*. Thus, I concluded that *Nididhyasana* is the embodiment of truth.

Using self-experience, it looks like the most commonly practiced *Nididhyasana* was to live a person's entire existence in perfect realization of *Svarupa-satkshatkar,* or who am I, or "I am *Atma*—I am *Brahma*." It was known as the *Samadhi,* or consciousness stage (Adhyatma Upanishad, 33–35), such as raising my critical beliefs. Therefore, *Svarupa-satkshatkar or Shravanachatushtaya* was the "fourfold ways for effective inquiry and understanding" and applied as an inquiry theory in this inquiry. The fourfold ways (*Viveka, Vairagya, Shama, and Sadana or Mumukshyata*[143]) explore the first means to have daily objects as *Nityanitya,* known as *Viveka*[144] or discretion. The second means is to have detachment or *Vairagya*[145] from worldly and transcendental pleasures.

Similarly, the third is *Shama*[146] (after *Vairagya,* becoming fixed on one's goal), and the fourth means is *Mumukshyata*[147] (the desire to give up the ego through the knowledge of one's nature). These ways emphasize developing discernment (*Viveka*), cultivating dispassion (*Vairagya*), controlling one's thoughts (*Shama*), and controlling one's senses (*Sadana or Mumukshyata*), all of which were connected to the perspective of "more than humanism" in the context of the inquiry. Therefore, by reducing distractions and fostering a sense of separation from the meaningless, the inquiry explored re-engineering present instructional approaches to Nepal's school education in Sanskrit that can help students stay focused and achieve their academic goals.

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[143] आदौ नित्यानित्यवस्तुविवेकः परिगण्यते । इहामुत्रफलभोगविरागस्तदनंतरम् । शमादिषट्कसंपत्तिर्मुमुक्षुत्वमिति स्फुटम् ।। विवेकचूड़ामणि

[144] मुमुक्षता अर्थात मोक्ष की उत्कट इच्छा । ब्रहम सत्यं जगंमिथ्येत्येवंरूपो विनिश्चयः । सोऽयं नित्यानित्यवस्तुविवेकः समुदाहतः ।। विवेकचूड़ामणि

[145] तद्वैराग्यं जुगुप्सा या दर्शनश्रवणादिभिः । देहादिब्रहमपर्यंते ह्यनित्ये भोगवस्तुनिः ।। विवेकचूड़ामणि

[146] विरज्य विषयव्रातादद्दोषदृष्ट्या मुहुर्मुहः । स्वलक्ष्ये नियतावस्था मनसः शम उच्यते ।। विवेकचूड़ामणि

[147] अहंकाररदिदेहांतांबंधानज्ञानकल्पितान् । स्वस्वरूपावबोधेन मोक्तुमिच्छा मुमुक्षुता ।। विवेकचूड़ामणि

I analyzed Chand and Das's (2022) argument on *Samadhi* to inquire how human consciousness can relate to this most fundamental self-sanskara value of consciousness. It helped me promote my imaginative beliefs. They explored how various mythical findings from the Vedas, Vedangas, and Puranas enable one to live a life of pure knowledge, enlightenment, and consciousness of eternal pleasure. It looked challenging and full of one-dimensional thinking, which did not reflect the depth of Vedanga's thought because it only begins with the idea of pure knowledge, Western nonfictional perspective, and the advanced level of contemplation (*Samadhi*). Chand and Das (2022) linked modern scientists' concepts on the issue of studying Vedic science traditions without a detailed exploration of ultramodern wisdom with the purpose of a meeting of two traditions, East and West, based on a shared theme. They argued that Vedic science and ultramodern wisdom represent two mutually strengthening paradigms. A classical "ultramodern" conceptualization was a vision produced with culture, religion, and cognitive science that tried to integrate diverse metatheories related to the divine, metaphysical, and theological significance of the Vedas and Vedangas. They failed to critically analyze the types of ultramodern wisdom that the inquiry explored from an educational standpoint.

While focused on knowing oneself, I journeyed Vivekananda's critique of *Karma* yoga using the idea of self-identity, which held that the -argument's foundation was "I am I" Chandrashekara (2023). It appeared to be comparable to the Vedic idea of realizing one's self-identity and self-reflection. According to this interpretation, the 'I' of today is the 'I' of every day. I am both present and future. That implied that I remained the same despite all the changes inside my body.

In this context, 'I', in my and my collaborator's experience, stood for pure self-consciousness. Making 'I'm' reflectivity is analyzed using another method. We discussed how every person utilizes a variety of words, including "I do," "I go," "I dream," and "I sleep," among others. This discussion helped me understand that these substances were distinct from one another and represented impure self-consciousness. However, the constant is always "I." As a result, it differed from bodily actions in that it was constant. It helped us develop a philosophical perspective, not a practical one.

Using autobiographical circumstances, I wished to provide a useful example through the inquiry. Thus, I shared the imagination that I wanted to change my role from a descriptive writer, a descriptive reflector, and just a reflector to a critical reflector (Alsina et al., 2017) to promote ethical and thoughtful professional activities.

When I inquired what proportion of professional practice ought to be active, reactive, and perhaps critical reflexive, I, a rigid employee, could see myself as a dynamic character by changing my perception of professional development through critical reflection and not just considering alternative professional actions through descriptive reflection. I believe that by incorporating a critical reflexive component into my activity, I may enhance the daily actions and methods created at my place of employment.

The modern era of globalization led to the dominance of homogenization in language, which was mainly written-based. The Vedas and Vedangas were constructed on oral tradition, whereas the present is the age of written literacy. Athira et al. (2023) noticed that the gap between traditional and modern knowledge-building systems was expanding globally. So, we (my collaborators and I) discussed other sides of literacy. Illiterate and non-literate people's written traditions disagreed. Therefore, education must emphasize the practical applications of an illiterate or non-literate society, its citizens, and its culture. Finally, we concluded that "non-literate" differs from "illiterate." A person was considered non-literate if he or she did not belong to a group that was literate in writing but had skills; however, a person was considered illiterate if he or she lacked proficiency in the skills and literacy (Guimaraes et al., 2022) which is a non-practical classification for me. For me, no one exists without any skill. Ignoring the non-literate concept, inter-generational learning was in trouble. So, I chose the *Svarupa-satkshatkara* theory not to ignore my non-literate mother's skills.

I experienced that Indigenous skills were overshadowed in the contemporary education system. For skill-based education, there were many Indigenous pedagogies, but these were being ignored. As the product of ancient civilization, the alphabet illiterate became untouchable, and their skills became like a bag of dust, but those who were literate in both the alphabet and skills were recognized as belonging to a high caste. It was converted into a social structure, and I am representing the so-called upper class. Therefore, I want to change the belief of the caste system and its rooted philosophy while debating inequity and equality based on the caste system for educational opportunities. So, with the Upanishad pedagogy and a platform of equity as a framework, we agreed to apply this theory. Having a socially tagged Dalit teacher on the team made us comfortable continuing the idea.

Analyzing from the point of view of *Jnana* as *Satitananda (Sat, Chit,* and *Ananda as* gross/physical, causal, and subtle bodies)*, I interrelated the *Kshara* notion

with the ever-changing or dynamic approach of Shrimad Bhagavata (12.4.36[148]) and Shvetashvatara Upanishad (1.10[149]) as material entities. I have included in it all those who have a physical body, including myself and my actions. Similarly, I connected *Akshara's* notion with the unchanging approach of Gita (2:20[150]) and Shvetashvatara Upanishad (1.8[151]), including my sounds, thoughts, and voices (Rig Pratishakhya[152]; Pokhrel, 2017). Being Purushottam as my official name, encouraged me to go beyond *Kshara* and *Akshara*, like a motivational person and *Ananda* or Purushottam as Shrikrishna (Gita, 8.1[153]; 8.22[154]; 15.17[155]; 15.18[156]). Thus, having gross/physical, causal, and subtle bodies, I realized myself as selves.

As per our group understanding, culture was produced by society. It seemed that rituals and rites were, hence, the product of cultural skills. In this context, I have learned that Satyakama wanted to be a student of sage Gautama and requested that he live together to learn (Chhandogya Upanishad, 4.4.3[157]). At that time, Gautama tested him with a socially created caste-based classification, Satyakama presented his first name with a mother-based identity (Chnandogya Upanishad, 4.4.4[158]). After that, Gautam accepted him as a student and a knower of *Brahma* (Chnandogya Upanishad, 4.4.5[159]). While reading the context, I found it to be a very insightful and eye-opening example.

During our collaboration, we concluded that *Avidya* was chained with skills to liberation, and *Vidya* related to consciousness to liberation. We require both *Vidya* and *Avidya* in our lives, according to the fundamental principles of the Upanishad

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[148] कालस्रोतोजवेनाशु ह्रियमाणस्य नित्यदा । परिणामिनामवस्थास्ता जन्मप्रलयहेतव: ॥ ३६ ॥

[149] क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः । तस्याभिध्यानाद्योजनात्तत्त्वभावात् भूयश्चान्ते विश्वमायानिवृत्तिः ॥ १०॥

[150] न जायते म्रियते वा कदाचि नायं भूत्वा भविता वा न भूय: । अजो नित्य: शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ 20॥

[151] संयुक्तमेतत् क्षरमक्षरं च व्यक्ताव्यक्तं भरते विश्वमीशः । अनीशश्चात्मा बध्यते भोक्तृभावाज् ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ ८ ॥

[152] स्वरो अक्षरम् ।

[153] किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम । अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ 1॥

[154] पुरुष: स पर: पार्थ भक्त्या लभ्यस्त्वनन्यया । यस्यान्त:स्थानि भूतानि येन सर्वमिदं ततम् ॥ 22॥

[155] उत्तम: पुरुषस्त्वन्य: परमात्मेत्युदाहृत: । यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वर: ॥ 17॥

[156] यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तम: । अतोऽस्मि लोके वेदे च प्रथित: पुरुषोत्तम: ॥ 18॥

[157] स ह हारिद्रुमतं गौतममेत्योवाच ब्रह्मचर्यं भगवति वत्स्याम्युपेयां भगवन्तमिति ॥ ४.४.३ ॥

[158] तं होवाच किंगोत्रो न सोम्यासीति स होवाच नाहमेतद्वेद भो यद्गोत्रोऽहमस्म्यपृच्छं मातरं सा मा प्रत्यब्रवीद्बह्वहं चरन्ती परिचरिणी यौवने त्वामलभे साहमेतन्न वेद यद्गोत्रस्त्वमसि जबाला तु नामाहमस्मि सत्यकामो नाम त्वमसीति सोऽहं सत्यकामो जाबालोऽस्मि भो इति ॥ ४.४.४ ॥

[159] तं होवाच नैतद्ब्राह्मणो विवक्तुमर्हति समिधं सोम्याहरोप त्वा नेष्ये न सत्यादगा इति तमुपनीय कृशानामबलानां चतु:शता गा निराकृत्योवाचेमाः सोम्यानुसंव्रजेति ता अभिप्रस्थापयन्नुवाच नासहस्रेणावर्तेयेति स ह वर्षगणं प्रोवास ता यदा सहस्रं सम्पेदु: ॥ ४.४.५ ॥

(Ishopanishad, Verse 11). It appeared vital to incorporate non-literate and textual literacy (Koirala, 2021) if we wanted to balance *Vidya* and *Avidya*. As a STEAM scholar, I found it to be an interesting issue to explore. I also believe that the level of thinking of the older generation was duty-oriented; however, the younger generation is committed to equity and human rights (ibid.). Thus, knowledge and competence were distinct because of this.

I realized that different knowledge, skill, and belief domains hinder communication. Consequently, a cultural dialogue between these two informed generations was required. In this situation, I also explored that righteousness was my brother, truth was my mother, wisdom was my father, and compassion was my friend (Chanakya Neeti, 12.10[160]). I interpreted it as the mother preferring ontology, the father preferring epistemology, and the brother preferring axiology for my collaborators. So, even though my mother, father, and brother have passed away, I want to conduct dialogue in this inquiry to connect with them through ontology, epistemology, and axiology. From this perspective, I owned them as *Devata* (Upaddhyaya & Timilsina, 2024) or processors of meaning-making processes, as Dayananda argued in Rigvedic Bhashya Bhumika. Forsthoefel (2023) interpreted it by considering who was saved, by whom, from what, and how. In reality, I wished to fill the gap in their absence. I wanted to prove that they are still alive. After that, I got full support from my collaborators.

I've learned that Atri's journey involves putting out the ignorance with *Vidya* as *Tapasa* (meditating), regenerating all forms of well-being, escaping the darkness as *Avidya*, and giving enthusiasm derived from nutrition (Rig Veda, 1.116.8[161]). Atri is the legendary sage, one of the nine Prajapatis, the *Manasa* son of Brahma, and the ancestor of the Atreya *Gotra*. My father encouraged me and my siblings by sharing the story of Atri that as a result of the austerity of the Atri couple and the happiness of the three Gods (Brahma, Vishnu, and Mahesh), *Mahayogi* Dattatreya from Vishnu's part, Moon from Brahma's part, and Mahamuni Durvasa from Mahesh's part appeared as the son. In a similar context to the Purana myth, Atri was rich in his children

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[160] सत्यं माता पिता ज्ञानं धर्मो भ्राता दया सखा । शान्ति: पत्नी क्षमा पुत्र: षडेते मम बान्धवा:

[161] हिमेनाग्निं घ्रंसमवारयेथां पितुमतीमूर्जमस्मा अधतम् । ऋबीसे अत्रिमश्विनावनीतमुन्निन्यथु: सर्वगणं स्वस्ति ॥

(Shivpurana, Vayaviya Samhita 17-32[162]). As a *Saptarshi*, to date, he is respectable to us. Thus, I envisioned my parents as an Atri for me.

Adhyatma Upanishad explored how one can learn about *Brahma* through *Shravana*. After *Shravana*, one should analyze it rationally and then concentrate on it. Finally, the realization of *Brahma* was attainable by doing all of this. A similar concept was used in the Nyaya Sutra (1.1.3[163]) to describe the collection of processes that result in valid knowledge, including perception, inference, comparison, and testimony. In terms of gaining valid knowledge, the Brihadaranyak Upanishad (3.5.1) compared *Shravana* to *Panditya*, *Manana* to *Balya*, *Nididhyasana* to *Muni*, and *Samadhi* to *Brahma* (*Rishi*)[164]. Allowing transformative learning theory (Singer-Brodowski, 2023), I compared and contrasted *Pandita*'s intellectual development and journey to *Rishi* with various learning strategies. It defended processes of intellectual adaptation (Rahmatirad, 2020). Thus, this Eastern perspective also demonstrated a relationship to contemporary Western theories.

Highlighting Hindu religious epistemology, Forsthoefel (2023) explored *Shravana* as an externalist structure for revealing a spiritual capital, *Manana* as an externalist structure of the internalist process, *Nididhyasana* as reflective self-centeredness, and *Samadhi* as imagination with internalizing integrated awareness and an experiential knowing. To an appropriate cognitive environment, he also emphasized common reasoning approaches, the exercise gained from *Guru-Shishya* relationships, culturally embedded texts, and their explanation with similar classifications.

From an epistemological standpoint, the *Svarupasatkshatkar* theory was closely related to border paradigms because it included a relative standpoint, a conceptual understanding (*Vyavaharika abastha* as Puranas demonstrate), an absolute standpoint, a reflective practice (*Paramarthika abastha* as *Tirthatan* helps realization), an *Anubhava* (experience) standpoint, the critical viewpoint (superimposition and identification of self as self-sanskara explore multi-loop thinking), an action standpoint, and a practitioner (being *Brahma* oneself as *Sadhaka* supports experience).

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[162] अत्रेर्भार्यानसूया च पञ्चात्रेयानसूयत सत्यनेत्रश्च हव्यश्च आपोमूर्तिः शनैश्चरः । सोमश्च पञ्चमस्त्वेते पञ्चात्रेयाः प्रकीर्तिताः तेषां पुत्राश्च पौत्राश्च ह्यात्रेयाणाम् महात्मनाम् ।

[163] प्रत्यक्षानुमानोपमानशब्दाः प्रमाणानि ।

[164] तस्मात् ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् । बाल्यं च पाण्डित्यं च निर्विद्य अथ मुनिः, अमौनं च मौनं च निर्विद्य अथ ब्राह्मणः ॥ - बृहदारण्यकोपनिषत्

**Expedient Action in Reality**

Nepal's National Education Policy included the STEM concept (MoEST, 2019). As per my conclusion, we are engaged in STEAM/STREAM learning as early as feasible by analyzing global trends and local realities. STEAM/STREAM education, integrating arts/art with reading to STEM topics, was a multidimensional idea and the right-to-learn/learn-to-learn strategy in this context. The term arts were taken as areas of knowledge, like the humanities and social science disciplines, and the term reading means 'read to learn.' In this context, the creation of knowledge (*Jnan*a), wisdom (*Prajna*), and truth was emphasized as the greatest humanist purpose in the National Education Policy of India (Ministry of Human Resource Development [MoHRD], 2020), with the policy being "lightly but tightly" enforced. It was also a way of understanding and feeling the world made possible by particular art forms, actions, and pedagogies. In the context of reforming education in Nepal through the elementary school curriculum, this STEAM policy appears to align with needs or correspond to new practices; however, it was enriched more from a STREAM perspective.

Sanskrit education was addressed in the National Curriculum Framework (Government of Nepal, 2019) for school education as the foundation of Eastern knowledge since it served as the ground for Eastern knowledge and values. As a result, it ought to, going forward, concentrate on Sanskrit education based on Indology and incorporate a roadmap for development in the larger field of Oriental philosophy with local cosmology.

The learning process occurs in multiple contexts, including a larger societal environment with structural inequities. In this context, Oppong (2014) highlighted that shaping the schooling structure and traditional education patterns played a vital role. Nepal's education policy might incorporate this idea in the the coming days, which seems relevant. As a traditional education praxis, I Gunaratnamala's argument on the early practice of Sanskrit as a journey of listener to communicator (*Svarupa-satshkyatkar* to *Phedagba*).

**Consultation with Consumers**

A thorough literature review was directed by Dhungana (2022) to visualize a harmonious, equitable world from side to side (re)search, (de)construction, and (re, co) construction for finding alternatives to the common good. It encouraged my conceptual beliefs. Her claim in mindful practices is based on self-marginalization as

self-ignorance and self-study to explore the manifold layers of struggles (unawareness and mental power) for deepening integral perspective of Western Modern Views and Eastern Wisdom Traditions that nurtured my reflective and critical views.

The key imaginative message for this inquiry was to prepare educators to work in multi and interdisciplinary environments, contexts, and cultures and develop critically reflective practitioners and learners. However, it seemed that the paper's short description of the Vedic and Vedanga principles that underpin these perspectives and the fact that there was a close relationship between STEAM education, the integrated approach, and these notions, highlight the inquiry gap.

Panta (2022) explored a contemplative East-West auto/ethnographic inquiry that seemed close to my inquiry. His claim on multi-faceted inquiry with the combination of Western-induced inquiry paradigms such as interpretivism, criticalism, post-modernism, and integralism as well as Bhrigu-Varuna exemplary of inquiry (self-inquiry) or the Aruni- Svetaketu exemplary of inquiry (*Tat Tvam Asi*) helped me to form more concrete conceptual framework.

Similarly, his highlights of East-West epistemology (critical spirituality) and embodying self-lived experiences encouraged me to be more reflective and critical while mirroring self-sanskara. Finally, Panta's Chakra model of epistemology, such as cultural knowing, critical knowing, self-knowing, relational knowing, communicative knowing, visionary knowing, and integral knowing, encouraged me to broaden my ideas in the self-sanskara context. However, in a learning context, without the theory of revealing modern education from the Vedas, it seemed an incomplete idea for self-sanskara inquiry.

**Mind-map for Further Journey**

I learned that principles and theories were centered on humanity, leadership, and education in Eastern Wisdom Traditions. Similarly, Taylor and Taylor (2019), emphasizing humanity in the modern approach, proposed that STEM be broadened to include STEAM while adding "A" as a representation of arts in education.

Among Confucianism, Taoism, Buddhism, and Hinduism, known as Eastern perspectives, the Vedic and Vedanga notions of Hinduism focus on intercultural competency with interpersonal and intra-personal skills and ethical orientation (Reimers, 2020) in the context of global education. It helped me build my foundation for inquiry.

Thus, while characterizing my "inner life," these principles and theories emphasized that my life was a spiritual journey for happiness, peace, responsibility, and duties (Gjerde, 2013). Using the idea of not simply as an object of inquiry but additionally as an agential issue, Khoo and Lin's (2023) idea empowered me that comprehending nature and real life and moving toward enlightenment were the aims of life. Thus, I developed my framework that the Eastern views were largely concerned with how life learns to understand and manage the increasing complexity of simply existing in the world and managing self-sanskara inquiry.

At the same time, I critically reflected that the East and West on education appeared to be on different poles but not based on a bifurcation idea. In this context, I internalized practical notions of conflict theory. It interpreted that two experiences through oppressed and control groups create conflict from which resolutions were attained. As a result, there was regularity in the conflict between the two groups, and happiness scarcity was clear to experience.

**Figure 10**

*Interconnectivity of the Vedas*

Shruti
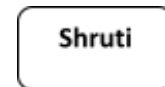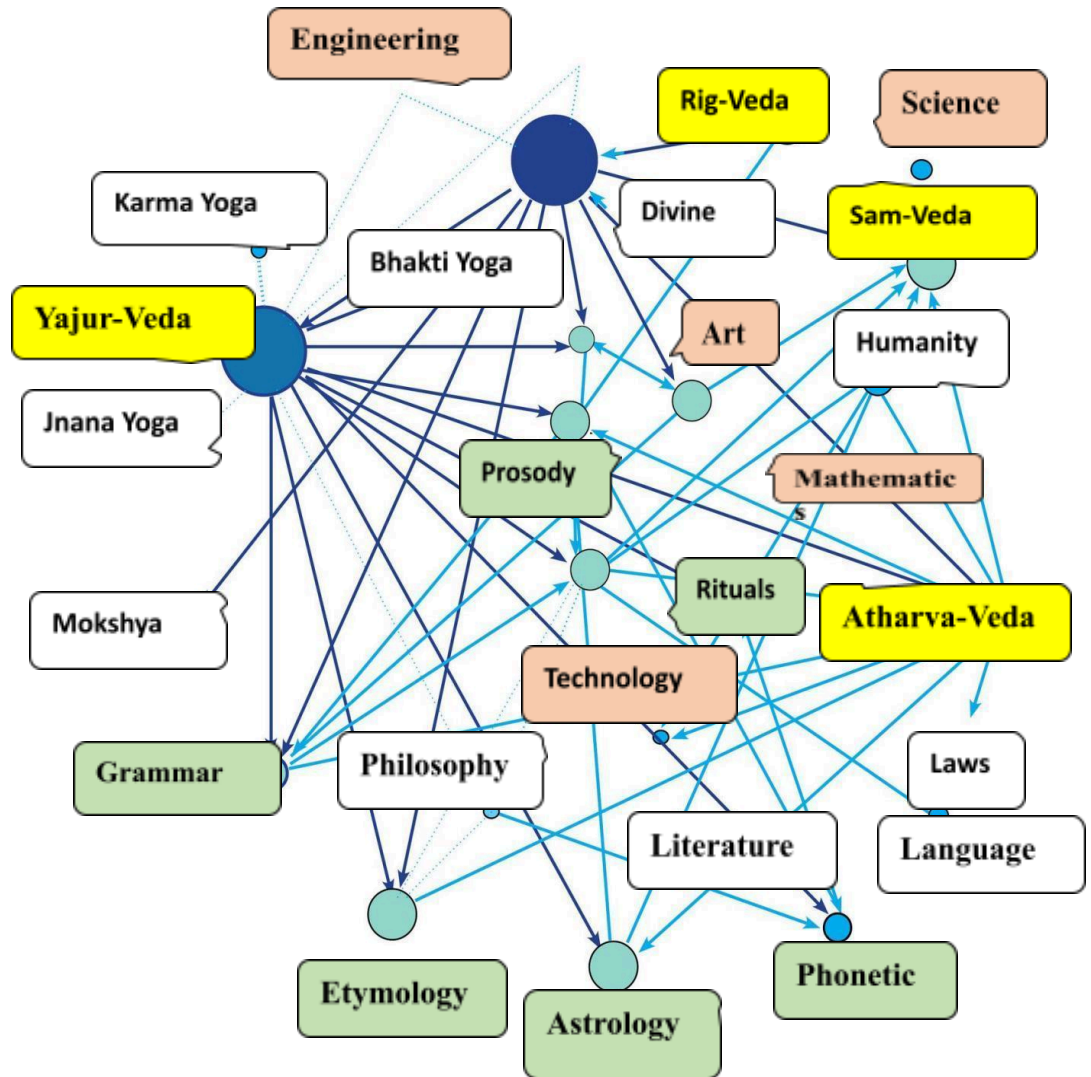
(Bulle, 2023)

According to group experience, such social conflicts also exist in the Sanskrit field. The controller's existence seems like that of a religious leader or someone religious. When a class felt oppressed, it impacted the entire Vedic and Sanskrit education systems. From a cross-curricular perspective, it has been recognized that human conduct has led to a worldwide crisis brought on by factors such as climate change, pollution, terrorism, consumerism, and catastrophic scientific discoveries. As a result, there was a perceived need for socially responsible education.

**Figure 11**

*Framework for Action*
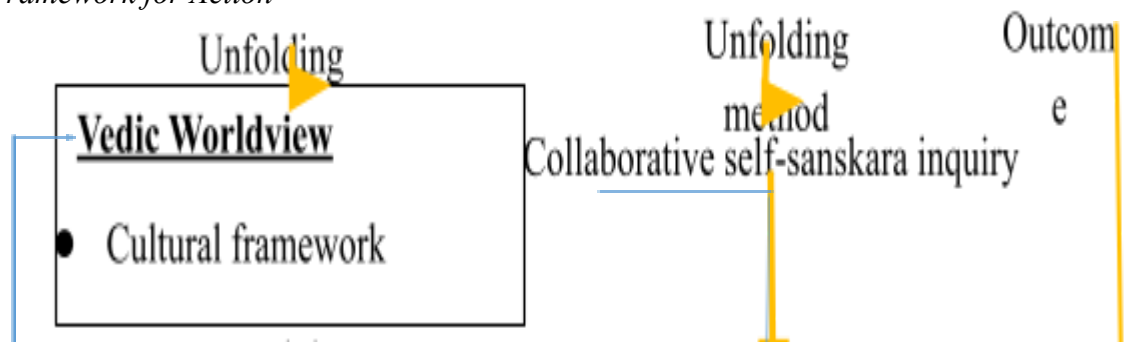
METHODOLOGY PRAKARAN

The methodology covers philosophical assumptions, self-belief systems, inquiry methods, field selection, information generation, meaning-making process, quality standards, and ethical considerations. Thus, this *Prakaran* discusses the leading *Prashna:* How can I conduct the inquiry with a comprehensive discussion? This *Prashna* represents my *Vahu-Prashnas,* such as my philosophical assumptions, paradigms, inquiry theory, field, and participants. How do I generate information, interpret it, and make meaning? What are the tools and techniques for that? What are the quality standards associated with my inquiry, and how do I maintain them? How do I maintain ethical standards? So, in this *Prakaran,* the philosophical assumptions are deliberated, including axiology as *Prama*[165] (lived experience as Nyayabhashya explored), epistemology as *Pramana* (the process of gaining knowledge as Tarkasangraha argued), and ontology as *Prameya*[166] (subject of true knowledge as Nyayabhashya stressed).

Having the given *Prashna*s, this *Prakaran* envisions and outlines a multi-paradigmatic inquiry design as *Vahu-Vistaram* (Vishnudharmottara Purana, 3.4.6) incorporating interpretivism as *Bhashya*[167], criticalism as *Prashna,* post-modernism as *Kalaa,* and integralism as *Ardhanarishvara,* as well as collaborative self-sanskara as a methodology. Finally, it describes quality standards as *Shrikrishna-Svarupa-Chintana,* and ethical considerations for appropriate results are frequently increased while harms are reduced.

**Table 4**

*The Skeleton of My Qualitative Inquiry Design*

| Philosophical schools | Paradigms | Inquiry model | Steps of Bhashya | Quality standards |
|---|---|---|---|---|
| *Prama* as axiology | *Bhashya* as interpretivism | Collaborative Self Sanskara: | *Sumahat* (not too long or short), | *Naama* as authenticity |

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[165] *Value-based experience.* यथार्थानुभवः प्रमा, अनुभव इति स्मृतिर्निरासः - तर्कभाषा, न्यायभाष्य

[166] *Can be proved by evidence or theorem.* https://hi.wiktionary.org/wiki/प्रमेय

[167] सूत्रार्थो वर्ण्यते यत्र पदैः सूत्रानुसारिभिः । स्वपदानि च वर्ण्यन्ते भाष्यं भाष्यविदो विदुः - विष्णुधर्मोत्तरपुराणम् ३।४ । संक्षिप्तस्याप्यतोऽस्यैव वाक्यस्यार्थगरीयसः सुविस्ततरतरा वाचो भाष्यभूता भवन्तु मे । - शिशुपालवधः २।२४

| *Pramana* as epistemology *Prameya* as nature of knowledge | Generating *Prashna* as criticalism Employing *Kalaa* as post-modernism Bridging the *Shabda* and *Samsara* as integralism *Vahu-Vistaram* as multi-paradigmatic inquiry | preparation, fieldwork, reconvening, interpretation, and iterative analysis | *Arthabahulam* (broad and precise analysis), *Apagata Punarukta Dosha* and *Aarsha* (avoiding plagiarism), *Svadharam* (relevant evidence), *Asankula-Prakaranam* (writing as straight-forward), and *Udaharanavat* (footnotes, examples, and metaphors) | *Rupa* as credibility *Guna* as truthfulness *Leela* as pedagogical thoughtfulness, and *Dhaam* as critical reflexivity |
|---|---|---|---|---|

## Philosophical Assumptions

My self-sanskara inquiry based on a qualitative design accommodated *Shrutiprasthan*[168] as the school of Upanishad, *Smrititiprasthan* as the school of Bhagavad Gita, and *Logic-prasthana*[169] as the school of *Six Darshanas* (philosophies)[170], each providing its view of reality and truth. These schools co-exist and dispute their points of view while recognizing the legitimacy of opposing points of view for my philosophical grounding. Thus, the self-sanskara inquiry explores 'truth is one, but the wise call it by many names' (Rig Veda, 1.164.46[171]) and unity in diversity as multifold as well as multi-meaning (*Vahu-Artha*): multiple meaning, logic, objective, drive or essence, multi-forms (*Vahu-Rupa*): diversities of forms, like 8,400,000 forms of living beings according to Srimad-Bhagavatam[172], and

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[168] *https://vedantastudent.weebly.com/the-three-sources-prasthanatrayi.html*
[169] *https://www.wisdomlib.org/definition/prasthanatrayi*
[170] *Nyaya (logic and epistemology) philosophy, Vaisheshika (atomism and naturalism) philosophy, Samkhya (dualism and cosmology) philosophy, Yoga (discipline and meditation) philosophy, Purva Mimamsa (ritualism and Dharma) philosophy, and Vedanta (Philosophy of the Upanishads) philosophy*
[171] इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् । एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥
[172] *https://vaniquotes.org/wiki/Bahu-rupa_means*

multi-questions (*Vahu-prashna*) through *Vahuvistaram* with philosophical assumptions, such as *Prama, Prameya*, and *Pramana.*

**Prama as My Nature in Values and Ethics**

For me, formal education based on 'Mass Education' emphasized direct experience through contact with the senses, such as looking at a book with the eyes. However, the hidden curriculum of the family emphasized Prama, the integrated practice of *Smriti* (memory/envision as *Guru Ghyan*), and experience (from *Shishya*) based on Nyayabhashya. At that time, I learned that *Smriti* (27 steps of *Smriti Unnati:* Nyayabhashya) is not the direct experience of the object but metaphorical, like transcendending God/*Brahma*. Based on my experience, *Smriti* is based on value, and experience enriches it. Therefore, value has a special place in my life.

My axiology was paralleled as a *Prama, Rishi,* or brother for learning values and value judgments (Chand & Das, 2022; Mohanta, 1998). My desire for understanding was sparked by my value-based assumptions about Sanskrit education, which gave me a solid basis to start my path. In my self-sanskara inquiry, a Vedic perspective of *Svaddhyaya* culture was a value-laden aspect that seemed parallel to an autoethnographic inquiry (Creswell & Poth, 2016). The cosmological ideas implanted in me through information passed down through the generations were the source of the ideals I nurtured. My parents, in particular, my family, and society were contributing to developing my Sanskrit knowledge. So, my axiological approach to truth represented the Eastern approach that focused on practical activities while respecting spiritual principles, such as Narad's aphorism as a true and honest messenger who accurately conveys the messages of sages and Gods (Singh, 2016).

Similarly, exploring the value-based example, Bhagavata Purana (11.12.3-6[173]) mentions *Vyadha* (hunter) as an individual who achieved enlightenment via *Satsang*. In another context, the insights that a *Sannyasin*[174] learned from a *Vyadha* were analyzed in the *Vyadha Gita*[175]. In this narrative, an arrogant *Sannyasin* learns about *Dharma* after being uncovered by *Vyadha*. So, I have linked the mentioned cultural context to my daily life.

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[173] सत्सङ्गेन हि दैतेया यातुधाना मृगाः खगाः । गन्धर्वाप्सरसो नागाः सिद्धाश्चारणगुह्यकाः ॥ ३॥ विद्याधरा मनुष्येषु वैश्याः शूद्राः स्त्रियोऽन्त्यजाः । रजस्तमःप्रकृतयस्तस्मिंस्तस्मिन् युगेऽनघ ॥ ४॥ बहवो मत्पदं प्राप्तास्त्वाष्ट्रकायाधवादयः । वृषपर्वा बलिर्बाणो मयश्चाथ विभीषणः ॥ ५॥ सुग्रीवो हनुमान् ऋक्षो गजो गृध्रो वणिक्पथः । व्याधः कुब्जा व्रजे गोप्यो यज्ञपत्न्यस्तथापरे ॥ ६॥

[174] *A form of Muni or Rishi in Hinduism; a religious representative of Hinduism.*

[175] *Songs of a hunte, Mahabharat, Vana Parva* - अभिवादये त्वं विज्ञानं स्वगतं ते द्विजोत्तमा । अहं व्याधो हि भद्रं ते किं प्रसाद माम् ॥ *http://www.srimatham.com/uploads/5/5/4/9/5549439/the_butchers_gita.pdf*

As a result, *Dharma* was a major axiological value in my evolution as a person and in my service to others. In this sense, Narad's dialogues usually emphasized my spiritual principles, moral values, and the need to live a life of simplicity. The *Mriga-Vyadha*/deer-hunter (Pant & Khanal, 2015) technique was an approach to capturing truth by witnessing and progressively digging information that is analogous to "snowball sampling" on a referral basis (Anderson & Arsenault, 2005). During the inquiry, I listened (*Shravana*), read, and analyzed (*Manana*) my collaborator's academic and professional journey (see annex 5). It helped me deconstruct and reconstruct Vedic knowledge with clarity and spiritual realization. To keep my mind clear and to progressively move towards spiritual realization, I followed Patanjali's (Yoga Sutras, 1.33[176]) argument that claimed that qualities like kindness, compassion, goodwill, indifference, happiness, pain, virtuousness, and non-virtuousness about those objects, cultivation, consciousness, and a purified mind become natural and pure.

### *Pramana* as a Process of Gaining My Knowledge

My learning of Tarkasangraha enriched me with the understanding that *Pramana* is that which helps to know the truth like an epistemological process. I concluded that the knowledge in which there is *Smriti* and experience of the unknown object is not hindered by other knowledge and is free from shortcomings, i.e., '*Pramana*[177]'. Therefore, this is a process of gaining knowledge from real-life settings in my learning journey.

My epistemology paralleled as father, *Devata* or *Pramana,* for the nature and grounds of knowledge acquisition (Chand & Das, 2022; Mohanta, 1998). As a Sanskrit professional, I believe in conversational epistemology based on the concept of *Vagbeeja*, and the Bagmati River, a main river in the Kathmandu Valley, represents *Vagbeeja* (Gurung, 2022). It was related to the idea that dialogical or dialectical healing speech and language were at the root of *Brahma*'s creation and existence based on literary meaning and Nasadiya Sukta's (1 and 2) thoughts. Because I lived in Nepal Mandal, where *Brahma Shakti* Saraswati and *Jnanamurti*[178] Manjushree were unified (ibid.), my epistemology became conversational in process. Similarly,

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[176] मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम्

[177] प्रमाकरणं प्रमाणम् - न्यायदर्शन; प्रमीयतेऽनेनेति प्रमाणम्, अनुभूतिः प्रमाणम् - प्रभाकर सम्प्रदाय; कारणदोषबाधकज्ञानरहितम् अगृहीतग्राहि ज्ञानं प्रमाणम् । - शास्त्रदीपिका; अविसंवादि ज्ञानं प्रमाणम् - प्रमाणवार्तिकभाष्यम्; सम्यग्ज्ञानं प्रमाणम् - जैनदर्शन; प्रत्यक्षमेव प्रमाणम् । - चार्वाकदर्शन; प्रत्यक्षानुमानागमाः प्रमाणानि - योगसूत्र (१.७)

[178] *Authority of knowledge in Buddhist tradition*

*Videha*[179], my country's heart, witnessed the philosophical conversation through questioning between Gargi and Yajnavalkya over *Brahma* (the cosmos of the imperishable) that also supported my conversational epistemology.

The dialogue between Yajnavalkya and Usasta in the Brihadaranyak Upanishad (3.4.1[180]) was a well-known example relevant to my epistemology. There appear to be some similarities between the Socratic technique and Vedic dialogues, which involve asking and responding to questions for academic healing and developing critical thinking. In this context, the Bhagavad Gita characterized a conversation with Lord Krishna and Arjuna. Krishna provided Arjuna with spiritual insight, ethics, and advice on the battlefield, answering his concerns and dilemmas. The sage Gautama's Nyaya Sutras establish a systematic dialogue structure in which arguments are explored and argued utilizing logical reasoning and critical thinking. As per my experience, during my inquiry, a simple dialogical procedure stressed a conversation between my collaborators and me, allowing for a dynamic exchange of knowledge that assisted me in the inquiry's context.

### *Prameya* as My Nature of Existence and Reality

My formal and hidden curriculums taught me that *Prameya* is the subject of *Prama* or real knowledge. In this context, I learned that *Pramana* can understand it. In Nyaya philosophy, Gautama explored twelve means of *Prameyas* that lead to salvation, such as soul, body, senses, meaning, intelligence, mind, instincts, defects, feeling of evil, achievement, happiness, and *Apavarga*. These means helped me understand multiple realities.

My ontology established a parallel approach as a mother, or *Chhanda* or *Prameya,* for a formal definition of knowledge with a collection of ideas within an area and the connections that exist between those ideas (Chand & Das, 2022; Mohanta, 1998). Relativist ontological orientations were utilized in my inquiry (Denzin & Lincoln, 2005) because they gave me a foundation for understanding multiple realities and allowed me to explore multiple points of view. As a learner of Sanskrit, a working professional, and an MPhil scholar, I encountered many realities about studying and experiencing Vedic education with the support of my

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[179] *King of Mithila Nepal, Janak.*

[180] अथ हैनमूषस्तश्चाक्रायणः पप्रच्छ; याज्ञवल्क्येति होवाच, यत्साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्व इति; एष त आत्मा सर्वान्तरः; कतमो याज्ञवल्क्य सर्वान्तरो ? यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः, योऽपानेनापानिति स त आत्मा सर्वान्तरः, यो व्यानेन व्यानिति स त आत्मा सर्वान्तरः, य उदानेनोदानिति स त आत्मा सर्वान्तरः, एष त आत्मा सर्वान्तरः ॥ २ ॥

collaborators. I viewed Sanskrit as an identity-based subject and connected my future success to my ability to inquire about Sanskrit for my advanced degrees.

## Inquiry Prototype

I made use of the *Vahu-Vistaram* inquiry design for great detail in many ways and senses (Vishnudharmottara Purana, 3.4.6) with multifold with *Vahu-Artha, Vahu-Rupa*, and *Vahu-prashna* which seems parallel to the multi-paradigmatic inquiry design (Luitel, 2019). I utilized *Bhashya, Prashna, Kalaa, Shabda,* and *Sansara* as inquiry paradigms. My interpretivism as a *Bhashya* (commentary) was used to adapt a relativist ontology to account for multiple interpretations of syncretic thinking (*NetiNeti*) and *Vahu-Artha*. Criticalism as generating *Vahu-Prashna* helped me build a theoretical framework considering Sanskrit education in Nepal (Pham, 2018), as Yakshya asked Yudhishthira (Mahabharat-ep39, see annex 6). Finally, my post-modernist vision of employing *Kalaa* for *Vahu-Rupa* and integralism through *Ardhanarishvara* became a key strategy for the inquiry and *Vahu-Vistaram*.

### Exploring *Bhashya*

I used my understanding of *Bhashya* as an extensive analysis of a foundational setup for a system or school. I was a student of Vedanga and was professionally responsible for school curricula in Sanskrit education. Thus, in the context of Vedic and Vedanga, I enthusiastically grasped the culturally distinct others by learning to walk in their shoes, see the world through their eyes, and feel their joy or sadness (Taylor & Medina, 2011). The interpretative paradigm allowed me to build knowledge while conducting *Bhashya* through a dynamic and analytical process of interpretation and understanding. Thus, *Bhashya* promoted my conceptual foundations.

The scientific literature was composed in a certain sequential order in the ancient era, with "*Sutra*" stating a theorem or a phenomenon briefly, followed by "*Bhashya*" (Winternitz, 1981). Literary, *Bhashya* was defined as "exposition," "explanation," or "commentary" that provides light on additional information (Monier-Williams, 1963) and *Vahu-Artha*. *Bhashya* thoroughly covered all facets of the *Sutra* (condensed theory or phenomenon). Thus, the *Bhashya* phase included a discussion of the methodologies and results of the inquiry. Using interpretivism, I formed my conclusion based on logic, strategy, and examples about the accurate nature of dialogues with my collaborators and the appropriate course of action, such as classroom observation. Different dialogues and negotiations were addressed through the reconvening feature of my methodology.

**Generating *Prashna***

I utilized *Prashna* as a question, query, and inquiry. I learned that Buddha and Janak raised the question of knowing the truth. So, the *Prashna* paradigm relied on critical questioning to comprehend the world outside and self-reflective questions about the world within (Dhungana & Luitel, 2022). The ancient *Prashna* paradigm was defined by referring to six questions (see annex 7) presented to Maharishi Pippalad in the *Prashna Upanishad* (Sarvananda, 1922), which were associated with the Brahmin branch of the Pippalad branch of the Atharva Veda. Astrology was known to include questioning (*Prashna Shastra*). In this context, the answer was given based on the questioner's question, without a prediction. Answers to inquiries were offered in three ways in astrology: by knowing the question time (Svoboda & de Fouw, 2019), by tone, and by the question's initial letters. These contexts were examples of critical beliefs.

The dialectical technique of the Bhagavad Gita reflects asking and answering questions about individual tasks. These were not philosophical or mystic problems but rather how to live effectively in a world of struggle and change. As a Sanskrit professional, I had many concerns about *Vahu-Prashna* about the development of Vedic education in Nepal. Who am I as a Sanskrit scholar? What is the issue with ongoing Vedic education for educators? What shall we do for Sanskrit course development? To answer these questions, I used criticalism with *Svarupasatshyakar* (*Shravana, Manana, Nididhyasana,* and *Samadhi*) theory, which was linked to a transformative worldview (Creswell, 2014), to help me raise critical questions to increase critical consciousness (Taylor & Medina, 2011). I exposed the hegemonic and colonial mindsets and dogmatism through in-depth interviews with the support of my collaborators.

**Employing *Kalaa***

*Kalaa* represents all about my life to me. Thus, during the inquiry, I experienced that the *Kalaa* paradigm seemed parallel to post-modernism as a *Vahu-Rupa*. The post-modern view was an Eastern worldview that went beyond individuality, or, as we believe, this cosmos was *Kalaa* or *Leela* (Dhungana & Luitel, 2022). They claimed that *Leela* was the creativity of the environment, like the shifting phases of the moon or variations in the weather and seasons. In this regard, I experienced the rule that '*Yat*

*Pinde Tad Brahmande*' was a small *Kalaa* of infinite *Kalaa of* the universe, such as *Teeka*[181] in our forehead. It fostered my imaginative beliefs.

In Western thinking, when an academic style of expression was not justified, it employed numerous art forms to reflect inquiries, thoughts, and feelings (Taylor & Medina, 2011). In the same way that Vedic sages and enlightened beings (e.g., Janak, Buddha, and Narad) used many arts (such as *Mantras*, stories, dialogues, and poetry) to reveal the ultimate truth, I employed a variety of logic, genres, and photographs. Similarly, the *Kalaa* paradigm valued diversity and plurality of viewpoints, as post-modernism and Vedic approaches stressed. It was covered by iterative analysis with declaration or denial, retroactive interpretation, reflection, and exploration through open dialogue.

**Bridging *Shabda* and *Samsara***

I interpret the Sanskrit term *Shabda* for multiple meanings. The cycle of death and rebirth to which I am inevitably confined in the material world is known by the Sanskrit name *Samsara*. Therefore, integralism between *Shabda* and *Samsara* is the essence of my life. The integralism of Vedic notions described sage Dattrateya as a one-like representation of the three divines Brahma, Vishnu, and Shiv to metaphor nondual, integral, or peaceful self and space (Dhungana & Luitel, 2022). After that, I



Figure SEQ Figure \* ARABIC 12

*A Form of Integralism with Manifold Existence*

envisioned a nondual or integral philosophy based on Dattatreya, using three classic Eastern wisdom belief systems: *Prashna, Kalaa*, and *Artha*, which appear as *Akhanda* (one-like, whole, or integral) as Dhungana and Luitel (2022) explored. In this context, Dayananda Saraswati argued that these *Sadhanas* are a way to bring the confused mind to the well-known *Samadhi* (Upaddhyaya & Timilsina, 2024). In this context, a

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[181] *A Hindu culture of wearing, symbol of blessing or adornment*

fact or a sentence told by an authentic person is known as an *Apta*. Dayadanda argued that *Apta* was a transcendental stage (Upaddhyaya & Timilsina, 2024). He has said that *Apta Upadesh* was the *Brahma* (Nyayadarshan, 1.1.4–7[182]). Therefore, *Shabda* and *Samsara* had a form of integralism in my inquiry with the similar argument of *Ardhanarisvara* as *Prakriti* and *Purush* (Aurobindo, 2020), and I included them in the conclusion form at the end of each theme.

Similarly, Panch-Pakshi *Shastra* was a one-of-a-kind Vedic astrological system (Rakulini et al., 2020). It aided in the selection of auspicious moments as well as in answering questions (*Prasna*). The vulture represents fire or Earth, the owl represents air or water, the crow represents Earth or fire, the cock represents water or air, and the peacock represents space in the Pancha-Pakshi *Shastra*. At any one time, these birds were found doing one of the following five things: ruling, eating, walking, sleeping, or dying. That was about bridging the gap between the mundane and sacred, science and spirituality, *Shabda* and *Samsara*, Kaali, Saraswati/Gauri, and so on. It mirrored my reflective beliefs.

**Developing a Multi-paradigmatic Approach as *Vahu-Vistaram***

When attempting to combine varied perspectives in my inquiry, using multiple paradigms had constraints such as complexity and confusion (Luitel, 2019), and I found *Vahu-Artha*, *Vahu-Prashna*, *Vahu-Rupa*, and integralism (*Ardhanarishvara*) through interconnectedness and a boundless expanse as *Vahu-Vistaram*. In this context, I felt that implementing various paradigms separately in practice became difficult from an operational standpoint; the praxis of integralism motivated me to expand such practices. It guided me to *Vahu-Vistaram* through multifold thinking and actions. As a result, misunderstandings and misinterpretations were left out during my inquiry process.

Analyzing the mentioned issues and achieving a more comprehensive and detailed knowledge of complex events, balancing interpretive, critical, and post-modern perspectives, entailed combining our strengths while reducing the limits. In conducting a collaborative self-sanskara inquiry, I encouraged dialogue and collaboration among scholars and practitioners to enrich understanding and promote synthesis; I used reflexive positionality to ensure a balanced and fair analysis; and I considered multi-layered analysis for considering interpretive meanings, critical

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[182] आप्तोपदेशः शब्दः

power dynamics, and post-modern deconstruction with ethical considerations. Thus, it unfolded my holistic belief as an integral form of conceptual, reflective, critical, and imaginative beliefs.

### The Tools for Inspirational Connotation: Steps for Contemplation

Dayananda claimed in Rigvedic Bhashya Bhumika that the authenticity of the Vedas is self-evident (Samkhya philosophy, Sukta 51[183]), as it manifests itself through its power (Upaddhyaya & Timilsina, 2024). It helped me choose self-sankara inquiry as the inquiry methodology. In this process, Dayananda specifically discussed incidental work like inquiry. Based on the views of Vaisheshika's philosophy (4.2.4[184]), he expected multiple doers or agents for incidental goals. Therefore, I enriched my inquiry with the collaborative self-sankara inquiry.

The methodology for the inquiry was a collaborative self-sankara inquiry. The word 'Sanskara' terminologically explored placing together, creating perfect, getting organized and preparing, or a blessed or dedicating ceremony in Sanskrit and Pali texts (Monier-Williams, 1963). Sanskara represented several departure rituals in Hinduism, Jainism, Buddhism, and Sikhism (Nayar, 2004; Knipe, 2015). The variety and depth of Sanskaras in Hinduism differed depending on regional traditions, such as Vedic rituals, and Shamanic. Sanskaras in Hinduism included exterior rituals, such as those celebrating a baby's birth and name-giving ceremony, and interior rites of resolve and ethics, such as compassion for all living creatures and a good outlook (Pandey, 2003). Thus, my key characteristics of self-sanskara inquiry include exterior and interior existence, *Sanskara* as *Karma* theory, and *Sanskara* as rituals.

Exterior and interior actions or *Karmas* and critical self-reflexivity helped me link with the inner and outer selves of the STEAM approach. Nurturing the fetus rite (*Pumsavana*), childbirth ceremony (*Jatakarman*), naming the baby ritual (*Namakarana*), baby's first outing (*Nishkramana*), baby's first haircut (*Chudakarana*), child's entrance into school (*Upanayana*), *Vedarambha* and graduation ceremony (*Samavartana*) were some Hindu Sanskaras[185] I had passed through and allowed me to experience them with my exterior and interior existence.

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[183] निजशक्त्यभिव्यक्तेः स्वतः प्रामाण्यम्

[184] अणुसंयोगस्त्व प्रतिषिद्धः

[185] गर्भाधानं पुंसवनं सीमन्तो जातकर्म च । नामक्रिया निष्क्रमोऽन्नप्राशनं वपनक्रिया ।। कर्णवेधो व्रतादेशो वेदारम्भक्रियाविधिः । केशान्तः स्नानमुद्वाहो विवाहाग्निपरिग्रहः ।। त्रेताग्निसङ्ग्रहश्चेति संस्काराः षोडश स्मृताः । व्यासस्मृति १।१४–१७ ।

From a collaborative perspective, I followed Taittiriya Upanishad's (2.2.2[186]) argument based on mutual livelihood, teamwork, and the search for knowledge with a non-violent and encouraging insolence, Rig Veda's (10.191.2[187]) exploration based on the claim as "let's read, move, and protect one another together. Let us work together to achieve our goals and complete our studies with intense focus and brilliance—as understanding leads to knowledge—together." This Veda also highlighted that work in unison, communicating, comprehending one another's thoughts, handling situations by getting to know one another's thoughts, and working together cooperatively (Rig Veda, 10.191.3[188]) and having similar tasks, common learning, common purpose, common desire and shared offerings with mutuality in intention; shared by hearts; collectivity in thoughts (Rig Veda, 10.191.4[189]). So, from my *Sanskara* perspective, collaboration also became essential for inquiry.

The self-sankara inquiry used qualitative and social inquiry, which seemed parallel to an autoethnographic inquiry. A collaborative autoethnographic inquiry approach is known as a critical reflection on self-experiences (Dahal & Luitel, 2023), an autobiographical interpretation of the lived experience, and sociocultural reconstruction (Ellis et al.,2011), beyond our bubbles, as the idea of knowledge and wisdom was beyond subjectivity and objectivity (Roy & Uekusa, 2020). The three interconnected layers of the lived experience were at the micro, meso, and macro scales. They ranged from the individual (six teachers of the same school and me) lived experiences at the micro-scale, institutional power considerations at the meso scale, and society ideology (human capital) at the macro scale (Satienchayakorn & Sanpatchayapong, 2021).

Individual stories were shared and told using the three-dimensional lived experiences known as *Tattva-Grahana* (generating information), which comprises dialogue (who), times (when), and locations (where) for a given event or story. It was used to produce a more diverse pool of information using a variety of sources, to connect the individual story with the broader collective experience, and to begin the approach of cross-subjectivity. Qualitative inquiry was my key procedural strategy because it was used to understand how the target audiences respond to their products.

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[186] सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै

[187] संगच्छध्वं सं वदध्वं सं वो मनांसि जानताम् । देवा भागं यथा पूर्वे संजानाना उपासते

[188] समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम् । समानं मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि

[189] समानी व आकूतिः समाना हृदयानि वः । समानमस्तु वो मनो यथा वः सुसहासति

So, being a curriculum officer in Sanskrit, I understood stakeholders' responses and reflected on them (Denzin & Giardina, 2022). At the same time, I used social inquiry (ibid.) because it helped authenticate problems and challenged normality.

As a means of team building, the purpose of this collaborative self-sanskara was for participants to explore ideas beyond the disciplinary standard. Preparation, fieldwork, reconvening, interpretation, and iterative analysis (see annex 8), including *Guru-Shishya* dialogue, were the processes in the collaborative autoethnographic inquiry (Haeffner et al., 2022) that were also adapted and used in my self-sanskara inquiry. I organized the inquiry as a preparatory collaborative activity, and I made an introduction call to the principal and some teachers. It enabled me to finalize the methodology, field site, participants, selection criteria, nature of field texts, information gathering and collection methods, meaning-making process, quality standards, and ethical considerations of the study. For information collection, fieldwork was centered on in-depth interviews with classroom observation support. During in-depth interviews (Haeffner et al., 2022), I asked them questions such as "Why did you seek the career?', 'How did you choose your subject of inquiry?', and 'What did you appreciate about your current job that you'd like to find here as well?"

Multiple sessions of dialogues and negotiations using face-to-face, telecommunication, and digital means clarified, refined, and aligned participants' backgrounds toward a single purpose throughout the reconvene phase (Roy & Uekusa, 2020). Following that, claims, concerns, and difficulties were resolved. At that time, I presented, coded, and categorized analysis in the interpretation procedure. The participants then prioritized unsolved concerns by mirroring themselves in the information and their statements as real information. During iterative analysis, the participants could explain the initial goals and declare or deny retroactive interpretation, reflection, and exploration through open dialogue. At that point, I focused on qualitative information to gain participants' trust in contributing their voices to the final product.

## *Bhashya* as a Self-sanskara Inquiry

*Tantraguna*[190] was followed by *Bhashya,* which was well-structured and had a noble design (Vyas, 2016) in my inquiry process. *Sumahat*[191] was the key strategy in the initial phase, covering all of the relevant components of the topic and the *Vriddha Vagbhatta* notion without being too long or too short (Sharma, 1867). Known by most as just Vagbhatta, Vriddha Vagbhatta was a well-known ancient scholar of Ayurveda, the traditional medical system.

Two foundational writings, "*Ashtanga Hridaya*" and "*Ashtanga Sangraha*," capture his contributions. Numerous facets of Ayurvedic medicine, such as diagnosis, treatment, surgery, and preventative care, are well covered in these publications. The methodical approach and approachability of Vagbhatta's works make sophisticated medical information understandable and useful. His inquiry has shaped Ayurveda's concepts and procedures for centuries, significantly impacting the discipline's growth and use.

My second phase in interpretation was *Arthabahulam*[192]. With few words, my writing conveyed broad and accurate interpretations. The meanings of the texts were presented by the concepts of elaboration (*Nirdesha*) and reduction (*Uddesha*) (Shastri, 2001). *Apagata Punarukta Dosha* and *Aarsha*[193] were my third steps to decrease reader unfriendliness and any conflict of interest (Ioannidis, 2022). To avoid plagiarism, it is essential to ensure everything in our work is unique and its sources are correctly cited.

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[190] *The writing's main ideas, including language, structure, volume, shape, etc. (Vyas, 2016);* तत्र यन्मन्येत सुमहतद्यशस्विधीरुरुषासेवितमर्थबहुलमाप्तजनपूजितं त्रिविधशिष्यबुद्धिहितमपगतपुनरुक्तदोषमापं सुप्रणीतसूत्रभाष्यसंमहक्रमं स्वाधारमनवपतितशब्दमकष्टशब्दं पुष्कलाभिधानं क्रमागतार्थमर्थत्वविनिश्चयप्धानं संगतार्थमसंकुलप्करणमाशुबोधकं लक्षणवच्चोदाहरणवञ्च तदभिप्रपद्येत शास्त्रम् - शास्त्रपरीक्षा - चरक संहिता विमानस्थानम् ८।३

[191] *Well-comprehensive Vyas (2016;* सञ्चितं सुमहत् पुण्यमक्षय्यममलं शुभम् । कदा वयं नु लप्स्यामो जन्म भारतभूतले ॥ पद्य-पीयूषम्; *https://www.upboardsolutions.com/class-9-sanskrit-chapter-7-padya-peeyoosham/*

[192] *Well-interpreted, Vyas (2016);* भूयोभिः पटुबुद्धिभिः पटुधियां होराफलज्ञप्तये । शब्दन्यायसमन्वितेषु बहुशः शास्त्रेषु दृष्टेष्वपि ॥ होरातन्त्रमहार्णवप्रतरणे भग्नोद्यमानामहम् । स्वल्पं वृत्तिविचित्रमर्थबहुलं शास्त्रप्लवं प्रारभे ॥२॥ - बृहज्जातकम् वराहमिहिराचार्य

[193] *No content repetition or plagiarism and unbiased, Vyas (2016);* रसापकर्षका दोषाः - आचार्य विश्वनाथ कविराज, साहित्यदर्पण; नीरसे त्वविलम्बितचमत्कारिवाक्यार्थप्रतीतिविघातका एव दोषाः ।; मुख्यार्थहतिर्दोषो रसश्च मुख्यस्तदाश्रयाद्वाच्यः । उभयोपयोगिनः स्युः शब्दाद्यास्तेन तेष्वपि सः ॥ - आचार्य मम्मट; दुष्टं पदं श्रुतिकटु च्युतसंस्कृत्यप्रयुक्तमसमर्थम् । निहतार्थमनुचितार्थं निरर्थकमवाचकमं त्रिधाश्लीलम्॥ सन्दिग्धमप्रतीतं ग्राम्यं नेयार्थमथ भवेत् क्लिष्टम् । अविमृष्टविधेयांशं विरुद्धमतिकृत समासगतमेव ॥ *https://manojiofs.blogspot.com/2011/09/82.html*

It entails acknowledging sources appropriately, quoting precisely, and accurately paraphrasing without distorting the original meaning. Retaining academic integrity, building trust, and honoring others' intellectual property rights all depend on avoiding plagiarism. It promotes the sincere communication of ideas and the production of genuine content. My fourth phase was *Svadharam*[194], which was supported by relevant evidence and honoring the work of others. I gave *Adhara*, which was an authoritative source for every argument or description (Neville, 2012).

As Vyas (2016) claimed, my fifth stage was *Asankulaprakaranam* and *Aashuprabodhakam*[195]. This step involved conveying and presenting its contents precisely and concisely while being sensible. Therefore, the writing was straightforward, quick, and easy to understand. The subject matter, sentence structure, and overall writing structure were clear and understandable. Finally, my *Bhashya* was completed by the sixth phase, which included words like *Lakshanavat* and *Udaharanavat*[196] (ibid.). This phase gave scientific definitions, captions, and other information. Furthermore, *Bhashya* was supported by or included sufficient and appropriate examples or illustrations.

My *Bhashya* was based on the iterative process of self-sanskara inquiry, which was parallel to collaborative autoethnography (Chang et al., 2013). I linked it with *Tantragunism,* which was for self-reflection and self-evaluation of my way of generating and theorizing information. According to Chang et al. (2013), in the preliminary information generation stage, I had dialogues with collaborators, classroom observations, field notes, self-writing, reflection through memoing, and verbal sharing.

After that, I shared my writing and asked for feedback. In the subsequent information generation stage, I updated my writing based on the 'constructing, deconstructing, and reconstructing' perspective iteratively and made pair/group sharing. In the analysis and interpretation stage, I completed *Prakarans* with the theme and meaning of the information and finalized the last version of the report.

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[194] *Adhara means lips and Svadhram means explored by self-lips with polietness and well-authenticated, Vyas (2016);* अधरं मधुरं वदनं मधुरं, नयनं मधुरं हसितं मधुरं । हृदयं मधुरं गमनं मधुरं, मधुराधिपते रखिलं मधुरं ॥१॥ - मधुराष्टकम्

[195] *Without complexity or fusion of the subject and transparent or crystal clear, Vyas (2016); According to the case, the subject should be stated. No subject of the first chapter is mentioned in the second chapter and the subject of the second is not mentioned in the third.*

[196] *With good traits and examples, Vyas (2016)*

### *Tattva-Grahana* (Information Generation) Procedure

We connected the information generation procedure with the *Tattva-Grahana* process of Samkhya philosophy. This philosophy explores 25 *Tattvas*[197], such as *Purusha, Prakriti, Mahattattva*[198] (the great principle or knowledge), ego, mind, five perceptions (*Rupa*[199] or form as physical existence, *Gandha*[200] of smell like Earth, *Sparsha*[201] or touch like water, *Rasa*[202] or taste like Amrita, and *Shabda*[203] or sound like sky), five sensory organs (ears, skin, eyes, tongue and nose), five organs of action (hands, legs, mouth/throat, anus, and genitalia). According to Tarkasangraha, a schooling Nyaya philosophy, *Rupa-Rasa-Gandha-Sparsha.....Dharma-Sanskaras*[204] are defined as the *Sanskaras* of all beings.

Similarly, Samkhyakarika[205] has categorized 25 *Tattvas* into four forms with the *NetiNeti* approach, such as only *Prakriti* (connected with nature), *Prakriti* and *Vikriti*[206]both (*Mahattattva*, ego, five perceptions), *Vikruti* (mind, five sensory organs, and five organs of action), and neither *Prakiti* nor *Vikriti: Purusha*. We linked *Prakriti* with birth, *Vikriti* with the concept of death, *Prakriti* and *Vikriti* with life and rebirth, and neither *Prakiti* nor *Vikriti* with the concept of immortality. It helped us to generate a wider range of information.

In this context, Shaivite philosophies elaborate on these, taking the twenty-four tattvas except *Purush* as the impure *Tattvas*, *Purush* as pure *Tattva*, and adding to

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[197] पञ्चविंशति तत्वज्ञो यत्र तत्राश्रमे वसेत् । जटी मुण्डी शिखी वापि मुच्यते नात्र संशय । - साङ्ख्यकारिका

[198] ततोऽभवन् महत्तत्वमव्यक्तात्कालचोदितात् । विज्ञानात्मात्मदेहस्थं विश्वं व्यञ्जंस्तमोनुदः ॥ २७ ॥ - श्रीमद्भागवतपुराण 3.5.27

[199] रूपयौवनसम्पन्ना विशालकुलसम्भवाः । विद्याहीना न शोभन्ते निर्गन्धा इवकिंशुकाः - सुभाषितम्; तत्र गन्धवती पृथिवी । सा द्विविधा नित्या अनित्या च । नित्या परमाणुरूपा । अनित्या कार्यरूपा । चक्षुःर्मात्रग्राह्यो गुणो रूपम् - तर्कसङ्ग्रहः

[200] तत्र गन्धवती पृथिवी । सा द्विविधा नित्या अनित्या च । नित्या परमाणुरूपा । अनित्या कार्यरूपा । - तर्कसङ्ग्रहः

[201] शीतस्पर्शवत्य आपः । ता द्विविधाः नित्याः अनित्याश्च । नित्याः परमाणुरूपाः । अनित्याः कार्यरूपाः । उष्णस्पर्शवत्तेवः । तच्च द्विविधं नित्यमनित्यञ्च । नित्यं परमाणुरूपम् । अनित्यं कार्यरूपम् । - तर्कसङ्ग्रहः - तर्कसङ्ग्रहः

[202] अपाम सोममृता अभूमागन्म ज्योतिरविदाम वेदान् । किं नूनमस्मान् तृणवदरातिः किमु धूर्तिरमृतमर्त्यस्य - साङ्ख्यकारिका

[203] शब्दगुणकमाकाशम् । तच्चैकं विभुं नित्यं च । - तर्कसङ्ग्रहः

[204] रूपरससन्धस्पर्श ... धर्माधर्मसंस्काराः चतुर्विंशतिगुणाः । - तर्कसङ्ग्रहः

[205] मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त । षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः । - साङ्ख्यकारिका

[206] *After creation,* गन्धतन्मात्रमहङ्कारादुत्पद्यत इति विकृतिः; शब्दतन्मात्रमहङ्कारादुत्पद्यत इति विकृतिः; स्पर्शतन्मात्रमहङ्कारादुत्पद्यत इति विकृतिः; रसतन्मात्रमहङ्कारादुत्पद्यत इति विकृतिः; रूपतन्मात्रमहङ्कारादुत्पद्यत इति विकृतिः - साङ्ख्यकारिका

them the pure-impure[207] *Tattva*. To explore the mentioned *Tattvas,* we generated the inquiry using dialogues, interviews, and observations. After that, I created an outline of my memories as a resource to design the storylines of my lived and recent experiences and shared them with my collaborators, as follows:

**Table 5**

*An Outline of My Lived and Recent Experiences*

| Inquiry Theme | Question(s) | Source and Timeline of *Tattva-Grahana* |
|---|---|---|
| Education in Sanskrit for personal (ir)relevance | Based on my experience with family and education (both school and higher education), | Childhood to the present |
| Education in Sanskrit for Professional (ir)relevance | Applicable learning of Sanskrit to my personal and professional lifeworlds | As a schoolteacher from 2061 to 2063 As a writer from 2056- to the present. |
| Education in Sanskrit for social (ir)relevance | Applicable learning of Sanskrit to societal lifeworlds | As curriculum officer from 2063- to the present. |
| A mode for academic touring | How can Sanskrit education be re-engineered? | Emerged during my MPhil in STEAM education. |

*(Awasthi, 2023*)

**Macro Perspectives from the Social Context**

I selected Laliguras Sanskrit School, Nepalmandal, as a field site because I spent my early years there. The priority of Laliguras was because it had provided hostel facilities like Gurukul and implemented the Sanskrit school approach with subject teachers of the Vedanga concept. This school has a Dalit teacher of Sanskrit and a female teacher of social studies who became my key collaborators. It is a mass education-based institute like Takshashila, recognized as the first Sanskrit university

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[207] दृष्टवदानुश्रविकः स ह्यविशुद्धिक्षयातिशययुक्तः । तद्विपरीतः श्रेयान् व्यक्ताव्यक्तज्ञविज्ञानात् । - साङ्ख्यकारिका

(KadekSurpi, 2021). Therefore, it represented both traditional and mass schooling approaches at the school, which was my key area of inquiry.

**Purposive Sampling Procedure**

Six teachers at the school were my inquiry collaborators. The collaborators were chosen purposively because they revealed the inquiry questions most effectively (either for or against) and improved comprehension of the topic under inquiry for in-depth information (Campbell et al., 2020). Purposive sampling was used to more accurately align the participants with the objectives and goals of the inquiry, boosting rigor and the reliability of the information and outcomes. The selection process was based on availability and willingness to take part. I chose an experienced one.

*Tattva-Grahana* (Information Generation) Approaches

**Naradic Dialogue**

Sage Narada's iconography is known as that of a messenger through direct conversation. Thus, I owned that type of direct conversation as Naradic dialogue. Sage Narad relates to several characteristics and messages of human life, like music, architecture, art, law, justice, storytelling, agriculture, and devotion (Sanathana & Hazarika, 2020). Thus, the inquiry covered several areas of Vedas, Vedangas, Upanishads, Bhagavad Geeta, Puranas, and so on for *Vahu-Artha*, *Vahu-Prashna*, *Vahu-Rupa*, integralism, and *Vahu-Vistaram*.

For Naradic dialogue, I employed the conversational epistemic practice and Narad Sanatkumara dialogue as an example. The discourse occurred in dialogues between practitioners as collaborative inquiry, among various practitioners (subject teachers), and ultimately between practitioners and a curriculum designer. It was the path to higher states of awareness. The Narad Sanatkumara dialogue was based on the Rig-Veda, Yajur-Veda, Sama-Veda, Atharv Veda, Itihasa (history), Puranas, Vyakarana (grammar), mathematical ideas, Vakovaakya (logic), Nidhi (the inquiry of time), Ekayana (ethics and politics), and Devavidya (etymology) (Chhandogyopanishad, 7.1.2[208]).

It also comprised Bhutavidya (material knowledge), Sarpavidya (fine arts), Brahmavidya (inquiry of Vedas, including Vedangas), and Kshtravidya (Dhanurveda). Among the aforementioned topics, I focused mainly on the Vedanga idea. The process

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[208] ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्यामेतद्भगवोऽध्येमि ॥

of generating phenomenological inquiries for conceptual understanding (first phase) and critical and self-reflective questioning for meanings through conversational epistemology (second and third phases) resulted in various discourses (Eisner, 2017), dissenting opinions, and empowered thinking with the social constructive perspective.

**Memos as Metaphorical and Poetic Representation**

Memos were used as field information to convey ideas, feelings, actions, and requirements of collaborative inquiry (Kidwai et al., 2017). It is metaphorical in the sense that our work assisted me in comprehending our behaviors and worldviews. It is also poetic in that the co-inquirer used a combination of meter, rhythm/lyric, imagery, etc., to convey one or more aspects of field texts (Luitel & Dahal, 2020). Memos also mirrored some influencing incidents during the inquiry.

**Self-Reflexivity as a Lived Experience**

I connected the meaning of self-reflexivity or lived experience with the Sanskrit word *Anubhava*.[209] As per my learning of Tarkasangraha, *Anubhava* is the practice of the lived experience, or self-reflexivity or direct method[210] among the various means of knowledge. As a result, I used *Anubhava* as a direct perception or cognition method during my studies since, as a Sanskrit student, I discovered that the word originated from *Anu* (meaning "after" or "in consequence of") and *Bhava* (meaning "causing" or "experiencing").

The inquiry was based on sensory lived experience and self-reflexivity because I gained experience by reading, watching, listening, and working at that time. Because of this, my five sense organs acquired all five types of knowledge through the lived experience or self-reflexivity[211], such as visual (class observation), auditory (read aloud by collaborators and students), olfactory (desire of incense during *Yajna*), gustatory (*Yajnaprasad*), and tactile (*Yajnakarta*).

I maintained field notes for the fairness of the information to document the lived experience and self-reflexivity. During the fieldwork, I encouraged collaborators to make ideological critiques about their thinking, lived experiences, daily practices, and plans. It was our critical reflection process on emancipation (Eisner, 2017). At that time, I practiced deep democracy through alternative thinking. I proposed that

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[209] *A technical word derived from Sanskrit means the inherent manifestation of an inner state (Bhava).* *https://www.wisdomlib.org/definition/anubhava#:~:text=Anubhava%20(अनुभवःअनुभवः%3B%20an ubhavaḥ)%20means,causing'%20or%20'experiencing').*
[210] यथार्थानुभवश्चतुर्विधः प्रत्यक्षानुमित्युपमितिशाब्दभेदात् । तत्र प्रत्यक्षज्ञानकरणं प्रत्यक्षम् - तर्कसङ्ग्रह
[211] इन्द्रियार्थसंनिकर्षजन्यं ज्ञानं प्रत्यक्षम् - तर्कसङ्ग्रह

collaborators use our sensory system to perceive the characteristics that make up our surroundings. Characteristics must be present for the experience to be secured, either in the surroundings or through creative imagination.

***Yadi Chet* (What If) as a Method**

I presented a scenario with a set of values or context, and co-inquiries generated scenarios with layers of meaning and flipped between them to generate many possible outcomes. For that, I discussed the historical examples of Sanskrit reading by various castes, highlighting the Mahadev-Parvati dialogue (Kumarasamvawa, Sarga 5.85-86[212]) as an example of moral progress and female perspectives with female and Dalit teachers as the co-inquiries.

The daughter of the Himalayas, Parvati, decided to wed Mahadev and made intense sacrifices to win his permission. Mahadev visited Parvati while posing as a youthful, chaste student named *Brahmachari* to test her determination. He challenged her intentions and attempted to talk her out of it by disparaging Mahadev and characterizing him as an inappropriate spouse because of his unusual looks and way of living.

Parvati did not let *Brahmachari*'s depressing remarks stop her from loving Mahadev. She strongly defended his morals and declared her undying love. Parvati's answers revealed her profound comprehension and acceptance of Mahadev's actual character. This conversation between Mahadev and Parvati was a stunning example of commitment, love, and putting one's faith to the test. The themes of dedication and victory of love over adversity were emphasized. The exchange demonstrated Parvati's fortitude and commitment, resulting in her happy marriage to Mahadev.

**Multifold Approach as Learning and Presenting**

During the inquiry, I experienced multiple dimensions, aspects, or components utilizing a framework of constructing, deconstructing, and reconstructing learning (Payne, 2002) for a more comprehensive understanding or learning of the subject matter. My multidimensional analysis highlighted a phenomenon from several perspectives or dimensions, such as Veda, Vedanga, Upanishad, Bhagavad Gita, Puranas, and different schools of philosophies of Eastern worldview. It documented

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[212] तं वीक्ष्य वेपथुमती सरसाङ्गयष्टिनिक्षेपणाय पदमुद्धृतमुद्वहन्ती । मार्गाचलव्यतिकराकुलितेव सिन्धुः शैलाधिराजतनया न ययौ न तस्थौ ।। अद्य प्रभृत्यवनताङ्गि तवास्मि दासः क्रीतस्तपोभिरिति वादिनि चन्द्रमौलौ । अह्नाय सा नियमजं क्लममुत्ससर्ज क्लेशः फलेन हि पुनर्नवतां विधत्ते ।

the complexity and interdependence of different ways of thinking and acting for constructing knowledge.

By considering multiple perspectives or dimensions, my multifold notion acknowledged a more holistic understanding based on constructed thematic areas and deconstructed my learning. Finally, I found multi and interdisciplinary integration and comprehensive solutions to teaching and learning methods, classroom environment, and everyone's motivation through reconstructing the knowledge.

I presented my learning in seven *Prakarans*, themes, and collaborators. In my inquiry, having six collaborators specifies six Vedangas in spiral form, and having seven collaborators, including me, means seven days a week in a circle form. Most of us use seven as a lucky number (Gimpelson, 2019). Thus, it highlights a holistic form, like a week.

**Table 6**

*Balancing My Idea through Seven as a Lucky Number*

| Seven Prakarans | Seven collaborators | Seven Themes |
|---|---|---|
| Problem | An astrology teacher | 3V |
| Literature | A Sanskrit literature teacher | Trivistap |
| Methodology | A Veda teacher | Pedagogical approaches |
| Ecology of Knowing | A Sanskrit grammar teacher | Art |
| Symbiosis of Knowledge | A female teacher | STREAM approach |
| Cross-cultural Dealings | A Dalit teacher | Break the rules |
| Reflection and Implications | Myself | Feminism |

### *Prakarans* as Information-Generating Perspectives

I developed seven *Prakarans* for bringing perspectives into beings, such as problem, literature, methodology, ecology, symbiosis, cross-cultural dealings, and reflection and implications of specified issues. Problem *Prakaran* specifies an issue to inquiry, justification for inquiring about it, and suggests the importance of the inquiry. For that, it focused on the issue that unfolding the dialogical and dialectical healing approach between Eastern perspectives as Vedas/Vedangas and Western perspectives as STEAM education seemed imperfect. However, the dialogical and dialectical healing

approach based on the individualism of the West and collectivism of the East, the rationalism of the West and companionability of the East, the human rights of the West, and the spirituality of the East seemed relevant for knowledge generation. Thus, this inquiry argues for collaboration.

Literature *Prakaran* clarifies the issues with Vedas and Vedangas' diverse disciplinary areas. It develops re-engineering ways of representinging Nepal's School Education of Sanskrit with the support of *Svarupasatshkyatkar* theory. Methodology *Prakaran* highlighted my philosophical assumptions based on *Prasthantrayi* (Upanishad, Geeta, and Brahma Sutras), my belief systems or paradigms with *Vahu-Artha*, *Vahu-Prashna*, *Vahu-Kalaa*, *Ardhanarishvara*, and *Vahu-Vitaram*. Ecology of Knowing *Prakaran* stresses a dynamic or interconnected system of the different types of learning systems and pedagogies of Vedas, Vedangas, and STEAM education. Similarly, in the symbiosis of knowledge *Prakaran*, a complementary and mutually beneficial approach is claimed between Vedas/Vedangas and STEAM education. In cross-cultural dealings, *Prakaran*, knowledge related to Indigenous practices and challenged non-democratic cultural traditions. Finally, the last *Prakaran* explores the importance of inquiry with multi-layer and multi-realities of transformative thinking and action.

### *Arthabahulam* through Literary Genres

I began with attributes (ideas, imagination, and thoughts) and concluded with words. I used photographs or images as information or a device to provoke talk (Flick, 2018), such as nature vs. spiritual-based images or photographs. I used to address verbatim, voices, a crystalization approach, and dis/confirming evidence to pluralize information for uniqueness and to generate meaning in multiple layers (Eisner, 2017).

**Table 7**

*Connections Among Inquiry Questions, Tools, and Information Sources*

| Area of Inquiry Problem | Tools | Information source |
|---|---|---|
| Vada/Vedanga concepts and STEAM approaches | Naradic dialogue. | Collaborators, among various practitioners (subject teachers) of Sanskrit school. |

| | | |
|---|---|---|
| Symbiosis of a Veda/ Vedanga concept with the STEAM approach | Observation, dialogue field notes, and memos. | |
| Cross-cultural concerns factor in incorporating Veda/Vedanga's perspectives into the STEAM approach. | A variety of genres and logic. | |

Making these connections among inquiry questions, tools, and information sources, I implemented the following schedule:

**Table 8**

*Schedule of Fieldwork*

| Timeline | Teacher | Place | School/ Gurukul |
|---|---|---|---|
| Jan-May, 2024 | Amar (grammar, phonetic, and etymology), Ashwin (astrology), Ajay (Veda & Karmakanda), and Atul (prosody): dialogue, field notes, observation, and memos | Nepal Mandal | Laliguras Sanskrit School |
| May-June, 2024 | Anubhav (Dalit Teacher) and Aarati (Female Teacher): dialogue, memos, observation, and field notes | | |
| Feb-June, 2024 | All collaborators: *Yadi Chet* (What If) | | |

**Nature of Field Texts**

Lived experiences were my source of information. An ongoing process was followed rather than the end phase of inquiry for information saturation. To do so, experiencing reflection and self and others' lived experiences in multiple forms (Roy & Uekusa, 2020) was a priority because experience with the phenomenon matters for a deeper understanding (Leung & Cheng, 2023). In this regard, Vygotsky's concept of

social interaction with 'more knowledgeable of others' helped me to ensure that those who engage can offer the information required to address inquiry based on the unfolding STEAM perspective from Veda/Vedanga worldviews. The ideas from the interaction bridged the gaps. Then, the inquiry participants sought awareness and internalized knowledge (Luong, 2022), which was helpful for my topic.

**Meaning-making Process**

Primary information methods such as lived experiences, reflection, and dialectical knowledge were used in my inquiry for self-sanskara. I have revealed this with the basic concept of *Tattvamasi*[213] on the three levels: self, you, and that. As a student and professional of Sanskrit and an educator of STEAM education, I unfolded self-reality, existence, and consciousness through multi-realities of self, just as the base of various clay pots is clay and the base of various gold ornaments is gold. At that time, I had a dialogue with them. During my studies, I collaborated with the teachers of Vedas, astrology, social studies, Sanskrit justice, Sanskrit language and grammar, and Sanskrit literature. For this, I also gave priority to dialogical and dialectical praxis. It helped me discover and integrate knowledge, like how a bee in a garden draws nectar from a blossoming flower and makes honey.

At that time, I experienced the unity of the seeker and the achieved. Thus, my identity became like ours with the collaboration of I and he or she. Then, my identity disappeared. I started the journey as a purely conscious Sanskrit student, professional, and STEAM learner. All these aspects dissolved like salt in water or *Atma* in *Paramatma* and became invisible and experienced. This is mine. Therefore, the dialogic development in the three levels of self, you, was also revealed through the self-sanskara of heutagogy, pedagogy, and andragogy.

The information collection included multiple sessions of conversations and negotiations for face-to-face, telecommunication, and digital tools (Roy & Uekusa, 2020). It supported the recreation of my experience in a reflective style, connecting and encouraging readers to think about and include the collaborator's experiences and opinions (Qutoshi, 2015). After that, the meaning-making process was completed by embracing interpretive and critical analysis (Sargeant, 2012). The analysis process was done in three stages such as deconstruction, interpretation, and reconstruction, which answered how and why the innovation was or was not successful.

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[213] *A pure consciousness practice was applied by a scholar named Aruni and his father, Uddalak, in the Chhandogya Upanishad.*

The deconstruction process involved reviewing information and categorizing it. The interpretation stage was used to make meaning of codes and categories across all transcripts, compare findings to other studies, and explore theories (see annex 9). Reconstruction advocated contextualizing the findings and situating and structuring them under the existing theory, information, and practice. This resulted in a more in-depth understanding of the information and the development of new ideas or theories.

## *Shrikrishna-Svarupa-Chintana* as Quality Standards

For completeness of any individual, action, or context, it seems relevant to know his or her or the characteristics or qualities of action. Such characteristics or qualities include *Naama* (name), *Rupa* (form), *Guna*, *Leela*, and *Dhaam* (place) (Loknath, 2021), which are explored in *Shrikrishna-Svarupa-Chintana* and the essence of my thinking and actions. Thus, I used these five qualities as parallel characteristics of quality standards to address my inquiry issues: *Naama* as authenticity, *Rupa* as credibility, *Guna* as truthfulness, *Leela* as pedagogical thoughtfulness, and *Dhaam* as critical reflexivity.

### *Naama* as Authenticity

As a student of Vedanga, I learned that *Naama* is a Sanskrit word with a meaning name. As a Hindu, my self-sanskara taught me that the meaning of *Naama* is the identity with creative power through a naming ritual. Later, I learned Granth Sahib (religious text of Seikh), which includes *Naama* as an integrative form of *Shabda* (word) and *Kirtan* (melody). Thus, nowadays, I utilize it for title, appellation, renown, and fame.

In the context of the title, I created storylines based on my personal experiences and named them. I offered a detailed description of the background and environment to make my vignettes as realistic as possible. I told my stories in dialogue (direct speech) and with many voices so that readers would find them representative and engaging (Pant, 2017). I used a variety of logic and genres to maintain the authenticity of my surroundings and my experience (Luitel, 2009). Therefore, to ensure authenticity, I named phenomena or narratives according to their meaning and context: code, category, and theme.

Connecting inquiry context with my childhood (the naming culture of babies in Hinduism) made me know the task. I created multi-fold meanings based on parallel

ideas within Veda/Vedangas and STEAM education, like synonyms of the context. I also connected the local practice of making ornaments out of gold and giving them their names. Thus, finally, it seemed as authentic as my official name.

### *Rupa* as Credibility

I have many *Rupas* (forms) in my real-life settings, like as an emergent learner, a fluent reader, and a so-called subject expert. As an autobiographical nature in my self-sanskara inquiry, I focused on my multiple selves, like a Vedanga learner, a Sanskrit professional, and a STEAM educator. For the diversity of information, I questioned my other *Rupa* (form) by connecting it with Shrikrishna as *Sachidananda*[214]: *Sat* (gross body/action), *Chit* (causal body/emotion)*,* and *Ananda* (subtle body/knowledge) (Chaulagain, 2022). Thus, my *Prashna*, question, query, and inquiry led me towards the diversity.

To maintain the quality and credibility of the inquiry, I used a diversity of information generation approaches, incorporating extended participation, ongoing observation, peer debriefing sessions, and member inspections (Connelly, 2016). I incorporated these diversified actions and *Rupas* in the final report by utilizing multiple genres such as poems, pictures, dialogues, narratives, etc. I followed a strict process throughout all stages of my inquiry, from design to fieldwork, information generation, interpretation, and finally, writing. It ensured multiple *Rupas* according to functions like observation, fieldwork, and interviews.

### *Guna* as Truthfulness

I learned *Guna*, a Sanskrit word for quality, peculiarity, attribute, and property, by utilizing the ideas from Samkhya philosophy. As a Vedic scholar and Sanskrit professional, I applied three existences (3H: head, hands, and heart; 3V: Veda, Vedanga, and *Vidya*) for *Sattva* (goodness, calmness, and harmony)*, Raja* (passion, activity, and movement), and *Tama* (ignorance, inertia, and laziness) *Gunas*[215] (characteristics) in this inquiry.

As an inquirer, I  maintained feature or *Guna* with the reflective and analytical process using the iterative method. I applied constructing, deconstructing, and reconstructing the learning during the inquiry. As a curriculum developer, my values,

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[214] *Connected with Adhyatmikaa (Spiritual), Adhidaivika (supernatural), and Adhibhautika (supper physical) existence.* सच्चिदानन्दरूपाय विश्वोत्पत्त्यादिहेतवे ! तापत्रय विनाशाय श्री कृष्णाय वयं नम: .

[215] *These three qualities arising from nature bind the soul with the body.* सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः । निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ।।*14.5*।। *Bhagavat Geeta.*

beliefs, and identity all played a role in the process. Because I am responsible for developing Nepal's Sanskrit curricula for school education, I acknowledged uncovering an unpopular truth, respecting participants' disappointment and emotions, sharing constructive feedback with them, and internalizing their way of implementation in the process. I transcribed interview notes on participant experiences, which was a key strategy for truthfulness (Taylor, 2014). I used an iterative method to ensure coherence and fluency in the transcription of the information. Individuals interpret fluency as a sign of truthfulness since fluency and coherence are often associated with real life.

### *Leela* as Pedagogical Thoughtfulness

I have heard a lot of Hindu-inspired dualistic and non-dualistic *Leela*, so I am acquainted with this Sanskrit term. Through the *Leela* notion, understanding dualistic and non-dualistic situations made it easier and more significant to me. According to non-dualism, *Leela* describes the universe and all things as the result of the divine absolute's (*Brahma*) creative activity. Dualist ideas empowered me to raise questions for solution/salvation.

To motivate the readers, I prioritized pedagogical considerations in my inquiry. Thus, I used Vedic teaching and learning methods and activities such as *Leela* or "The Tact of Teaching" by Max van Manen. Using my stories, I analyzed my experiences within their settings. I followed methods of instruction and learning to make necessary changes to the pedagogical procedure and reengineer Sanskrit education to benefit everyone (Qutoshi, 2015).

I connected Veda/Vedanga pedagogies to promote the relationship between educational contemplation and action. The significance of educational moments, pedagogical contexts, the relationship between pedagogy and politics, the nature of pedagogical experience, and the applications of pedagogical knowledge are all explained in "The Tact of Teaching." Thus, my inquiry also explored an alternative for pedagogical thoughtfulness.

As a collaborative self-sanskara inquirer, I defined transformative learning as value-laden praxis, a combination of Vedas and Vedangas that has significantly contributed to connecting broader knowledge and truths. I applied this wisdom grounded on Chanakya Niti[216]:  an individual is perfect for a specific ritual or

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[216] एकाकिना तपो द्वाभ्यां पठनं गायनं त्रिभिः, चतुर्भिर्गमनं क्षेत्रं पञ्चभिर्बहुभिरेणः

meditation, two individuals for learning together (a strong collaboration between *Guru* and me; collaboration with specific collaborators), three individuals for singing (to use art forms), four individuals for traveling (including my mother, father, and brother in the inquiry context), five individuals for farming (family members with a skillful technical supporter), and a battle conducted with the assistance of as several individuals as practicable are all always beneficial.

I accompanied this inquiry in association with seven collaborators, counting myself in the setting of autoethnography (Tamas, 2022) with a post-modernist twist as a self-sanskara inquiry.

### *Dhaam* as Critical Reflexivity

I engaged myself with self-reflective analysis based on lived experiences and self-sanskara as *Dhaam* (a workplace). I used criticalism as a framework for inquiry to include critical reflexivity as a crucial quality criterion. Critical reflexivity enabled me to be self-reflective about my lived experiences and hegemonic ideological practices (Taylor, 2014). I used critical reflection during the process (Pant, 2017). I began by identifying my beliefs and behaviors, for which I created a variety of tales and stories. Then, I critically analyzed my beliefs, assumptions, and experiences to identify any hegemonic and disempowering factors.

Through critical reflexivity, I learned that we should focus more on ourselves[217] than on individualism. I learned to wish everyone[218] well and questioned myself several times about self-centered supremacy as a so-called Brahmin and curriculum officer. I learned *Karmaist* behavior[219] that *Yajna* is my *Dharma* and God's performance of *Yajna* through *Yajna*, the first *Dharma* (natural order/cosmic order). From my personal experience during my daily life and my experience in the field of work, I found that because the rules of *Yajna* are strict, even if there is devotion, stakeholders did not seem to move forward to perform.

As Yajur-Veda emphasizes rituals, I found devotion more important than knowledge. I realized during my inquiry that knowledge obscures the possibilities to

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[217] भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः । स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥ *Rig Veda 1.89.8*

[218] सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामया, सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुख भागभवेत । ॐ शान्तिः शान्तिः शान्तिः - शान्तिपाठः

[219] यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् । ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः - मन्त्रपुष्पाञ्जलि

learn their unique responsibilities or self-sanskara but nurtures only theological ideas as hegemonic and disempowering factors of Sanskritization.

## Ethical Considerations

I adhered to moral principles, including truthfulness, openness, and privacy, which I adhered to throughout the inquiry. I followed the principles of kindness and selflessness to guarantee that my self-sanskara inquiry was handled properly and respectfully.  In this self-sanskara inquiry, my lived experiences included various people, locations, and settings. I attempted to utilize pseudonyms for people and places to maintain anonymity and safeguard identity and confidentiality. I was careful of any sensitive contexts that I included in my lived experiences and examined if including them in my inquiry was necessary and appropriate.

I initially notified the participants about any stories that were connected to them (Denzin & Lincoln, 2022). To ensure that the inquiry was conducted ethically (Ellis & Bochner, 2000), I was upfront about my relationships with different characters in the lived experiences, especially when they contained participants. During my stay, I caused no harm to the contributors/informants/co-researchers or other stakeholders. I was courteous and considerate of their feelings. I did not use community members, including my contributors/informants/co-researchers, for any personal gain. I did not raise any issues that could lead to conflict in the inquiry area. Thus, I maintained a good rapport with the participants.

For me, the ecology of knowing explores the reality and co-presence of diverse ways of knowledge with different representatives, such as Vadas, Vadangas, and STEAM education. It parallels a post-abyssal thought (Hopwood, 2024) for an alternative globalization encouraged by knowledge through the south of the planet. Being a South Asian, I experience it as my thinking connecting with my worldview. Thus, this *Prakaran* establishes the way of inter-knowledge dimension with local-global bounds through the leading question of a dynamic or interconnected system, like how do practitioners, including myself from Nepal's Sanskrit schools and Gurukuls, understand and apply the Veda/Vedanga and its pedagogical approach connecting with the praxis of STEAM education? I explored the *Vahu-Prashnas*: how do I/we understand the foundational values of Veda/Vedanga in the perspective of contemporary education, mainly STEAM that is connected with the theme 3V for *Naama* perspective, how do I stay informed about similarities in both Vedic and STEAM education that linked with the theme *Trivishtap* for *Rupa and Guna* perspectives, and how do I/we inspire learners to apply the pedagogies of Veda/Vedanga in hands-on situations within STEAM education that are associated with pedagogical approaches for *Leela* and *Dhaam* perspectives?

**Table 9**

*An Ecology of Vadas, Vadangas, and STEAM Education*

| Area | Themes | Vedanga student's reflexivity | Sanskrit professional's reflexivity | STEAM educator's reflexivity |
|---|---|---|---|---|
| Ecology of Knowing | 3V (Veda, Vedanga, and *Vidya*): seeking the roots | **Constructing:** Thematic, terminological, and methodological meaning-making | **Constructing:** Inter-Veda integration (trilogy) **Deconstructing**: Reading (R) as a special focus | **Constructing:** Go beyond disciplinary classification **Deconstructing:** Companionability of binary opposites |

| | | **Deconstructing:** A dialectical ontology for cultural contextualization **Reconstructing: A** companionable learning space as *Nityanitya* | in Veda/Vedanga **Reconstructing: A** companionable learning space as STREAM | **Reconstructing:** A Companionable Learning Space as *Parapara* |
|---|---|---|---|---|
| | *Trivishtap*: A Form of Integration and Interconnection | **Constructing:** Formulaic style of learning **Deconstructing: Common roots of foundation Reconstructing: Interconnection for gaining access** | **Constructing:** *Trivishtap* as integrating strategy **Deconstructing: *Trikona* as *Trivistap* Reconstructing: *Shatkona* as the combined triangular form** | **Constructing:** Self-sanskara as *Trident* form **Deconstructing:** Self-learning connecting with *Trinetra* **Reconstructing:** Self-exploration through trilogy |
| | Pedagogical approaches: a Vedic way of learning | **Constructing:** Mutuality of different disciplines **Deconstructing: Interdisciplinary Existence as Trigunism Reconstructing: Critical reflexivity and** | **Constructing:** Evolutionary change for progress **Deconstructing: Exploring Conventional Learning Reconstructing: Integral pedagogy for mutuality** | **Constructing:** Pedagogies for knowledge constitutive interests **Deconstructing:** Contextualized Upanishad pedagogies **Reconstructing:** Dualistic |

| | | empathetic sensibility for interpretive skills | | perspective for non-dual |
|---|---|---|---|---|
| | | | | |

Having mentioned questions in my mind, the ecology of knowing *Prakaran* discovers a holistic form with *Shrikrishna-Svarupa-Chintana* or *Naama-Rupa-Guna-Leela-Dhaam* qualities with three themes: 3V, *Trivishtap*, and pedagogical approaches. Each theme explores constructing, deconstructing, and reconstructing my identities (Nagel, 1994; Gautam, 2018) as a Vadanga student, Sanskrit professional, and STEAM educator. It revealed my multiple selves (Din, 2016) for critical, communicative, and visionary knowing (Qutoshi, 2019), intertwining "I to We" (collaborators) and "We to I" strategies. At the same time, I tried to find a boundaryless self (beyond "I to We" and "We to I"), reflect, and explore, i.e., the "I to I" strategy. For that, I applied the companionable learning space, which seemed like an integrated learning space of a collegial learning space with the Chakra model of epistemology (Panta, 2022) and a harmonious learning space with Eastern wisdom (Dhungana & Luitel, 2022). So, my inquiry highlighted out-of-the-box thinking with two approaches: *Nitya* and *Anitya* for *Nityanitya*, *Para* and *Apara* for *Parapara*, STEAM and R for the new approach, STREAM, etc.

### 3V (Veda, Vedanga, and *Vidya*): Seeking the Roots

The Vedas, Vedanga, and *Vidya* had special identities as *Naama* qualities or perspectives in Eastern literature. The derivative (according to Panini's *Pratyahaar* or naming system) and abbreviation form (modern naming practices) of these three aspects was 3V. The verb 'Vid' was a common space of 3V learning, which represents an Eastern wisdom system where Veda represents a holistic (*Samasti*) form, Vedangas as partial forms (*Vyasti*), and *Vidya* as a means of learning or interconnection. As a student of the Vedas, I learned that parts of the Veda are Vedanga, a compound word containing Veda and *Anga* from the epistemological meaning of the word Vedanga, which are tools or means of Veda's learning. Utilizing my axiological orientation, I presented *Vidya* as an essential or useful medium for knowing the Vedas.

From the perspective of STEAM education, during the inquiry, transformative learning was envisioned with Mezirow's idea of renovating the self-sense of different viewpoints, frames of reference, and responsive conduct of the 3H: head, heart, and

hand (Cranton & Taylor, 2011). From the self-sense standpoint, I followed a collaborative autoethnographic journey as a collaborative self-sanskara inquiry for continuous living theory, collaboration for co-constructive information generation, interplay, and interaction between "I to we" and "we to I" based on collaboration and artistic presentation and go beyond, including pictures and poems for transformative learning.

**Constructing a Companionable Learning Space as the Students of the Vedanga**

It became my special day to go to Laliguras Sanskrit School, observe the classes there, and interact with my collaborators on the first Sunday of February 2024. By the end of school hours that day, we started discussing based on the inquiry issue and sharing ideas orally and in writing. On that day, Mr. Ashwin (an astrology teacher and my collaborator) claimed that the Vedas were the main source of knowledge in Eastern literature. He argued Panini's (Sanskrit grammarian) notion with a symbolic representation of Vedangas such as phonetics as the nose of the *Veda Purush*[220] (Veda is *Purush* like an *Acharya*, a form of Guru), Kalpa (rituals) as the hands, grammar as the mouth, Nirukta (etymology) as the ears, Chhanda (prosody) as the feet, and astrology as the eyes.

On that day, I was experiencing disciplinary egocentrism from his frequent argument that 'astrology is the head[221] (as in super positionality)' and his firm belief in it. Although a former student of astrology, I found it difficult to accept that STEAM education taught me to reduce disciplinary egocentrism. In this context, I started appreciating the learning of the evocative features of participating in a conversation and developing a conclusion that reflects "lived meaning, the meaning of meaning, and the source of meaning" (van Manen, 2014, p. 15). In this context, I shared several Nepali proverbs (see annex 10) to explore the existence of body parts with duality for collaboration and non-duality for consciousness. It became practical to conduct a dialogue and develop a subjective understanding between us.

During the late hours of that day, we started Vedic thought processes, such as symbolic, etymological, thematic, terminological, and methodological meaning-making traditions (Regmi, 2016). We linked Panini's notions as *Veda Purush*

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[220] आचार्यवान् पुरुषो वेदः - छान्दोग्योपनिषद्, ६-१४-२ *(तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन्पण्डितो मेधावी गन्धारानेवोपसम्पद्येतैवमेवेहाचार्यवान्पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्य इति ॥ ६.१४.२ ॥)*

[221] यथा शिखा मयूराणां नागानां मणयो यथा । तद्वद्वेदाङ्गशास्त्राणां ज्योतिषं मूर्ध्नि संस्थितम् । वेदाङ्गज्योतिषम् ४

with holistic (*Samasti*) form and each Vedangas for Vahu-Artha with body parts (*Vyasti*) form. This type of symbolic (metaphoric) approach guided us to understand the integrated praxis of the Vedic system. After that, we followed the etymological practice, such as astrology, which means enlightening scripture. Our discussion became interesting when we deepened in thematic, terminological, and methodological meaning-making traditions, such as the thematic meaning of astrology relating to other subjects (mathematics, theology, science, etc.), the terminological meaning of the term 'Samhita' in astrology exploring full-life predictions (the eternal nature of reality and existence) and analysis, and the methodological meaning of astrology like process learning through problem-solving as Bhaskara used in his daughter Leelawati's learning. These dialogues helped us to understand that etymological meaning explores grammatical processes and lectures in nature; thematic meaning includes philosophical thinking in context; terminological meaning stresses indicators and analytical definitions; methodological meaning promotes forms and styles of action; and finally, symbolic meaning discovers metaphoric representations. I realized that this conversation helped us reach the same pace of learning, such as the "I to We" strategy.

**Deconstructing a Companionable Learning Space as a Student of the Vedanga**

After returning home, I shifted my thinking reversely, such as the "We to I" strategy. I linked the meaning of Veda and Vedanga to *Nitya* as a known (product) and *Anitya* as an unknown (process) concept. In this context, I found the Yajnavalkya-Maitreyi dialogue to be an example of that based on the daily and occasional rites of *Nitya-Anitya* existence (Hino, 1991). I decoded the context with *Agnihotra Yajna*[222] as *Nitya*'s duty and *Kamya* (purposeful) *Yajna* as *Anitya*'s duty. According to the style of utilization, the Vedas represent a whole range of human experiences of astrology and Karmakanda as *Apara Vidya* and critical-self reflectivity and emancipation as *Para Vidya*, from endlessly searching for truth to the pragmatic worries of everyday existence, through their twin features of *Nitya* and *Anitya*. I realized that Mr. Ashwin has *Anitya*'s and *Apara*'s perspectives because he has followed the reproduction of knowledge instead of practicing critical reflectivity.

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[222] *An unbroken sacrifice of Vedic tradition.* अग्निहोत्रं च श्रद्धा च वषट्कारो व्रतं तपः । दक्षिणेष्टं पूर्तं चोच्छिष्टेऽधि समाहिताः ॥ अथर्ववेद ११.७.९

In the mentioned context, I found Luitel's (2022) arguments, such as *Nitya* and *Anitya,* with the concept of together as the dialectical ontology of macro (fairly unchangeable) and micro (always altering and the insubstantiality of worldly phenomena) nations for cultural contextualization. He explored *Nitya* as a "holistic, inclusive, complementary, integrated and thus permanent' approach and 'the realm of art (*Nityakalaa*) as well as for creation' and *Anitya* as 'events and phenomena that are part of everyday reality" (p. 47–48). It helped me reveal contemporary approaches to interconnectedness. I shared my new understanding with the astrology teacher the next day, and he appreciated my understanding. I sensed that he was interested in exploring it more. Thus, in the break time, we again started the conversation.

**Reconstructing a Companionable Learning Space as the Students of the Vedanga**

On the first Monday of February 2024, we analyzed *Nitya, Naimittik (Nityanitya)*, and *Kamya (Anitya) Karma* in the curriculum and textbooks of the subject of Karmakanda (Hindu rituals) for grades 6 to 8 developed by the Government of Nepal for Gurukuls and Sanskrit schools. This made it easier for us to analyze *Nitya, Naimitika*, and *Kamya* rather than *Nitya* and *Anitya*. From the integrative perspective, it showed the relevance of the mutuality of *Nitya* and *Anitya* for co-dependent arising, out-of-box thinking, and integrative approaches, like *Nityanitya*.



**Figure  SEQ Figure \\* ARABIC 13**

*A Companionable Learning Space as the Students of the Vedanga*
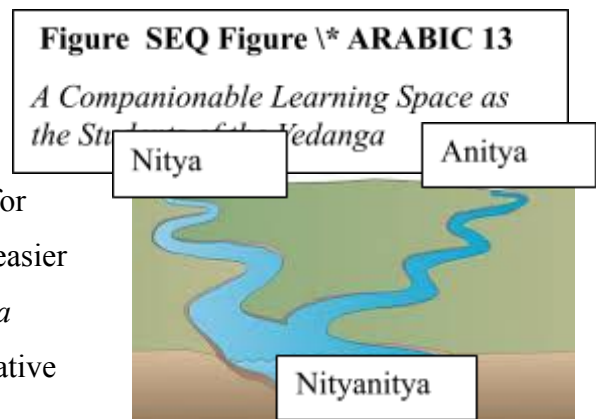
During our conversation, I exemplified approaches of Veda/Vedanga that connected with our bodies and actions. In this context, I claimed that our body represents integration, i.e., the STEAM approach. I shared my view of the multidisciplinary approach concerning the whole body and its parts. I revealed an interdisciplinary approach by combining bones and skin, nails and meat, soul and body, and so on. Through Ashwin's questions and curiosity, I deepened my understanding of the transdisciplinary approach. Finally, we realized that Vada/Vedanga's integrative approach is being ignored in contemporary learning communities. Therefore, we highlighted that the source of meaning (van Manen, 2014) is being overshadowed, and we have to start interpreting it with multi-loop thinking that seems similar to STEAM education. We imagined that if we unfold

STEAM education according to Vedas/Vedangas, some awareness will come. It made us happy with hope.

　　After a few days (the second week of February 2024), I planned to start a dialogue with Mr. Atul. Coincidently, that was again Sunday, I entered the school compound at about 1 pm noon, continuing the "I to We" strategy. He was waiting for me to have a conversation. As it was lunchtime, we concentrated on dialogue while eating hot and spicy pickles, vegetables, and bread.

**Constructing a Companionable Learning Space as the Educators of the Vedanga and STEAM**

　　'Sir! Do all Vedas, Vedanga, and *Vidya* have the same origin? What do Sanskrit language and grammar say about this?'

**Figure 14**

*A Connected form of Veda, Vedanga, and Vidya Perspectives*

**Approaches of Vedic Worldview** (adopted from Larios, 2017)

Phonetic (*Shikshya*)/Vedica (recitational)

Learning/*Shastrika* (scholastic)

Rigveda (5.3.22)

Isavasyopanishad (14, 11)

*Vidya*

*Avidya* as *Maya*, Metaphoric

**Vyakta** as Apara

**Avyakta** as Para

**Vakhari**

→ Vowel

→ Consonant

→ Para

→ Pashyanti

→ Madhyama

**Upanishad** - *Para* and *Apara* (*Mundukyopanishad, 1.1.4*)

**Kamandaka Neeti** - *Trayi (Vedas - Rig, Yaju, and Sam), Anvikshiki (Logic - Vedic and other), Dandaneeti (discipline), and Varta (Technical and vocational)*

**Manusmriti (7.43)** - *four Vedas, six Vedanga Shastras, the Mimamsa, Tarkshastra, Puranas, and Dharmashastras*

**Vishnu Puran** - *Manusmriti concept including four Upavedas.*

I raised my queries. Mr. Atul answered with a smile, "From the etymological meaning perspective, Vedas, Vedangas, and *Vidyas* originate from the verb root *Vid,* which means the science of knowledge." After that, our conversation focused on *Vidya* (knowledge) and *Avidya* (ignorance). At that time, I realized that these learning systems explore pure and impure realities as a commonsensical understanding of enlightenment and liberation (*Mukti*) in the Vedas (Kesavan, 2003), which was eye-opening for me. This conversation raised whether we studied *Vidya* or *Avidya* and led us to different classifications. In this conversation, we discussed two concepts of *Vidya* in the Upanishads, four categories of *Vidya* in Kamandaka Neeti, fourteen categories of *Vidya* in Manusmriti, and eighteen categories of *Vidya* in Vishnu Purana.

**Table 10**

*Multifold Interpretations of Vidya and Avidya*

| | | |
|---|---|---|
| *Vidya* | Means of liberation (Annapurna Upanishad, 1.3-5[223]) | Upanishadic Thinking |
| | **Theory of integralism**<br>The unity of Shiv and *Shakti* (subject and object) initiates the cosmic process of creation (Glossary of Wisdom Library[224]) | Shaivism and the Tantric Traditions |
| | **Theory of Classification**<br>One of the four categories of subject matter (ritual: *Kriyaa*; doctrine or gnosis: *Jnana* or *Vidya*; meditation: *Yoga*; and ascetic observance and other rules: *Carya* (Sanderson, 2014) | |
| | **Theory of feminism**<br>One of the three primary forms of Devi or name for Goddess *Nitya* (Acharya, 2020) | |
| | The way of exchange of knowledge (Manusmriti, 2.112[225]; Manusmṛti 7.43[226]) | Dharmashastra |
| | As a Tirtha or destination (Mahabharata, Vana Parva, 3.82.47[227]) | Purana and Itihasa |
| | One of two types of *Buddhi* (cognition) or valid knowledge (Dvivedin, 1984[228]) | Nyaya-Vaisheshik (school of philosophy) |
| | An encyclopedia of knowledge with *Mantra* (Glossary of Wisdom Library) | Vajrayana, Mahayana or tantric Buddhism |

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[223] तां मे ब्रूहि महाविद्यां मोक्षसाम्राज्यदायिनीम् । निदाघ त्वं कृतार्थोऽसि शृणु विद्यां सनातनीम् ॥ ३॥ यस्या विज्ञानमात्रेण जीवन्मुक्तो भविष्यसि । मूलशृङ्गाटमध्यस्था बिन्दुनादकलाश्रया ॥ ४॥ नित्यानन्दा निराधारा विख्याता विलसत्कंचा । विष्टपेशी महालक्ष्मीः कामस्तारो नतिस्तथा ॥ ५॥

[224] *https://www.wisdomlib.org/definition/vidya*

[225] धर्मार्थौ यत्र न स्यातां शुश्रूषा वाऽपि तद्विधा । तत्र विद्या न वप्तव्या शुभं बीजमिवोषरे ॥ ११२ ॥

[226] त्रैविद्येभ्यस्त्रयीं विद्यां दण्डनीतिं च शाश्वतीम् । आन्वीक्षिकीं चात्मविद्यां वार्तारम्भांश्च लोकतः

[227] ततः संध्यां समासाद्य विद्या तीर्थम अनुत्तमम । उपस्पृश्य च विद्यानां सर्वासां पारगो भवेत ॥

[228] तस्याः सत्यप्यनेकविधत्वे समासतो द्वे विद्ये विद्या चाविद्या चेति ।

| | Expecting object of the self-knowing (Annapurna Upanishad, 3.3-5[229]) | Upanishadic Thinking |
|---|---|---|
| *Avidya* | Representing fivefold or five illusions: *Tamas* as darkness, *Moha* as delusion, *Mahamoha* as great delusion, *Tamisra* as hatred, and *Andhatamisra* as binding darkness (Linga Purana, 2.9.30[230]) | Purana and Itihasa (epic history) |
| | One of two types of *Buddhi* (cognition) or invalid knowledge (Dvivedin, 1984[231]) | Nyaya-Vaisheshik (school of philosophy) |
| | Absence of knowledge of the *Dhamma*/education (Glossary of Wisdom Library) | Theravada Buddhism |

Since the Upanishads have classified *Vidya* into *Para* and *Apara* (Mandukya Upanishad, 1.1.4-5), another question was added: whether we learned *Para* or *Apara*. Similarly, we are confused as to which *Vidya* of Kamandaka Neeti, which of Manusmriti, and which of Vishnu Purana we have read. Thus, we decided to go beyond this disciplinary classification as beyond merit (Skanda Purana, 2.2.27.21[232]). We agreed with Larios's (2017) classification and embodied *Vedica* (recitational) and *Shastrica* (scholastic) as a new classification.

**Deconstructing a Companionable Learning Space as the Educators of the Vedanga and STEAM**

While leaving the school, I critically reflected on our negotiation. As I am a student of both Vedang and STEAM, the classification agreed with Mr. Atul was not satisfactory for me. I was nurtured based on perennial tradition. In the perennial tradition, there is a co-existence or presence of two opposing entities, i.e., in the Vedas, there is often antagonism (Upaddhyaya & Timilsina, 2024) like the family of Mahadev. In this family, Mahadev's *Vahana* (vehicle) is Nandi and Parbati's (Mahakali) lion. Lion and Nandi are symbols of mutual opposition. The snake around

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[229] नात्मज्ञस्यैष विषय आत्मज्ञो ह्यात्ममात्रदृक् । आत्मनात्मनि संतृप्तो नाविद्यामनुधावति ॥ ३॥ ये ये भावाः स्थिता लोके तानविद्यामयान्विदुः । त्यक्ताविद्यो महायोगी कथं तेषु निमज्जति ॥ ४॥ यस्तु मूढोऽल्पबुद्धिर्वा सिद्धिजालानि वाञ्छति ।
सिद्धिसाधनैर्योगैस्तानि साधयति क्रमात् ॥ ५॥
[230] तमो मोहो महामोहस्तामिस्र इति पण्डिताः । अन्धतामिस्र इत्याहुरविद्यां पञ्चधा स्थिताम् ।। २।९।३०
[231] तत्राविद्या चतुर्विधा संशयविपर्यानध्यवसाउस्वप्नलक्षणा
[232] गुणातीत गुणाधार त्रिगुणात्मन्नमोऽस्तु ते ॥ २१ ॥

Mahadev's neck and his son Ganesha's *Vahana*, the mouse, symbolize mutual opposition. The snake and Kumar's *Vahana* Peacock are also antagonists. Thus, the Vedas argue for the companionability of binary opposites. If that is the case, then the question arose as to why we could not consider *Para*, Apara, *Vidya,* and *Avidya* as complementary or interconnected.

The next day, Mr. Atul, as a teacher, and I, as a Sanskrit professional, were alerted by the serious question of what we were working on. At that moment, we took support from experts and watched the video (Keshvananda, 2022) about *Vidya* and *Avidya*. Finally, we concluded that *Avidya* can also lead to *Mukti* when it is moving toward *Vivek* (discernment) (Atlas Mythica, 2024). In this context, the ISKCON Blog (2020) helped us develop a different viewpoint that consists of the Shakta tradition[233] and the notion of *Purusartha*[234], which holds that material pursuits (*Bhukti*) followed with deep dedication were an authorized path to liberation (*Kaivalya*[235]). As a STEAM learner, I quoted the Ishavasya Upanishad and the Mundaka Upanishad. So, thanking Mr. Atul, I started inquiring more about those Upanishads.

**Reconstructing a Companionable Learning Space as the Educators of the Vedanga and STEAM**

*Para Vidya* is mandatory for salvation? Can't I be liberated by just learning the *Apara Vidya*? Many such questions arose in my mind. On Friday, I called Mr. Atul for an appointment to solve my queries. He made me comfortable by saying that since the work comes into my workplace, I will stay there. After he came, I had a long dialogue with him. After that, we concluded that realizing *Kaivalya*, or supreme emancipation,

was not controlled by inflexible self-discipline but also involved careful participation with the world, which seems similar to *Apara*. We learned that *Apara*'s approach includes traditions like astrology,



**Figure  SEQ Figure \\* ARABIC 15**

*A Companionable Learning Space as the Educators of the Vedanga and STEAM*

[233] *A significant school of Hinduism that emp*

[234] *A Sanskrit phrase that describes the four* 
*Hinduism Dharma (moral obligations, e*
*life's aim or objective), Kaam (enjoying* 
*(emancipation);* धर्मार्थकाममोक्षाणां यस्यै
चाणक्यनीति

[235] *According to Samkhya Hinduism, Kaivaly*
*an individual's awareness (Purusha: "self" or "soul") attains upon comprehending that it is distinct from matter (Prakriti). https://www.britannica.com/topic/kaivalya-Hinduism*
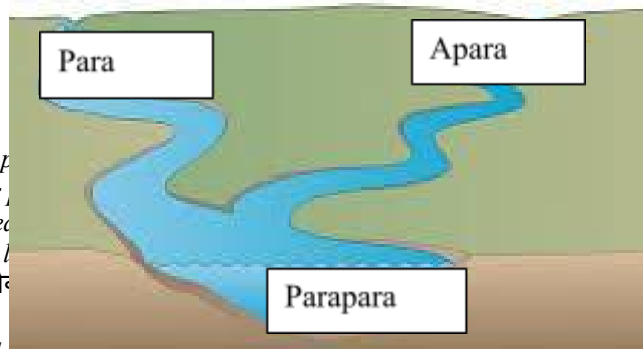
rituals, and Ayurveda, which were viewed as ways to gain spiritual worth through the power of pure consciousness like *Kaivalya* (Kaivalya Sutra, 34[236]). For example, completing many horoscopes, rituals, and therapeutic therapies was said to help one's spiritual advancement and eventual emancipation. It was implemented as the instructional manuals. At that time, I understood that even when my father chose astrology for me, Ayurveda for my sister, and economics for my brother, he had a liberating thought in mind. I shared it with Mr Atul. He then acknowledged that we had a thought that would open our eyes. However, at that time, I thought that my father's protectionist mindset helped violate my choice/rights (Cartabia, 2012). Later, my spiritual nurturing and developed *Bhakti* as trusting overshadowed my critical views.

Finally, we reviewed our old ideas. We realized that all ideas are important according to time and context. Among them being Vedanga and STEAM education students, we found the integrated concepts more relevant, such as *Para* and *Apara* with *Parapara*. In this context, the combined efforts of *Vidya* and *Avidya* indicated an integrated approach to spirituality that valued both transcendental insight and practical understanding (Keshavananda, 2022). It implied that ethical and committed activity in the material domain led to enlightenment and liberty, bridging the sacred and practical divide (Oxford Reference, 2024). After that, we concluded that spiritualist and materialistic thinking were not mutually limited to local understandings. Such understanding makes us aware that we do not need to humiliate or debate each other like *Para* is supreme or *Apara* but it encourages us to go beyond like *Parapara*. After the enthusiastic learning of the two collaborators, I planned to dialogue with the third collaborator who is a subject expert of Shukla Yajur Veda.

**Constructing a Companionable Learning Space as the Professionals of the Veda and Sanskrit Education**

I was curious to know the subject teacher's views on Vedas. I repeatedly requested Mr. Ajay (a Veda and Karmakanda teacher). Finally, on Tuesday of the third week of February 2024, he called me at school. I went accordingly, and we started a conversation. Mr. Ajay claimed that the Veda itself seems to have a complete and integrated form known as inter-Veda integration (*trilogy*). As a Sanskrit professional, it was important for me to understand it, meditate on it, and put it to use in the future.

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[236] पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति ॥ ४.३४ ॥

In this context, Ajay highlighted that Veda, *Vidya*, and *Anga* are all three literal forms of knowledge. According to their literal forms, the Vedas are a collection of poetic, prose, and lyrical *Mantras*.

**Figure 16**

*Inter-Veda Integration for Oneness and Multiloop Thinking*
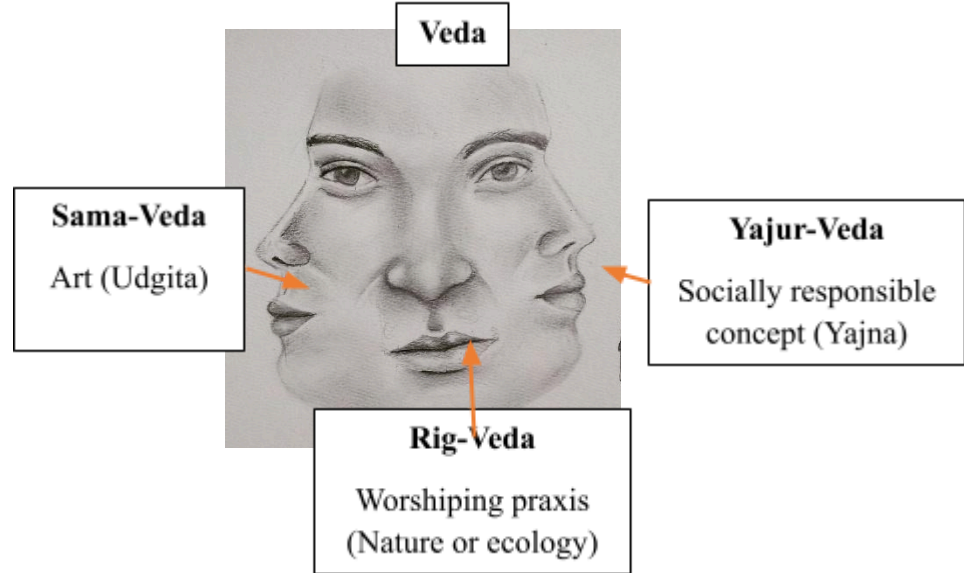


Our conversation focused on the Vedas, which are the complete forms of the broad form of knowledge, while the Vedangas are the complete forms of partial forms. We explored Rig Veda's worshipping praxis (Regmi, 2016), ecology, human life, village (*Gram* or *Pur*), metal city, Indra's palace (Rig-Veda, 4.30.20[237], 7.95.1[238].; 3.53.6[239]), and so on. While discussing Yajur-Veda, we considered not only the theological value of the process and knowledge of rituals (*Yajna*) but also the socially responsible concept through environmental purification.

Our conversation focused on the Vedas, which are the complete forms of the broad form of knowledge, while the Vedangas are the complete forms of partial forms. We explored Rig Veda's worshipping praxis (Regmi, 2016), ecology, human life, village (*Gram* or *Pur*), metal city, Indra's palace (Rig-Veda, 4.30.20[240], 7.95.1[241].; 3.53.6[242]), and so on. While discussing Yajur-Veda, we considered the theological

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[237] शतमश्मन्मयीनां पुरामिन्द्रो व्यास्यत् । दिवोदासाय दाशुषे

[238] प्र क्षोदसा धायसा सस्र एषा सरस्वती धरुणमायसी पूः । प्रबाबधाना रथ्येव याति विश्वा अपो महिना सिन्धुरन्याः ॥

[239] अपाः सोममस्तमिन्द्र प्र याहि कल्याणीर्जाया सुरणं गृहे ते । यत्रा रथस्य बृहतो निधानं विमोचनं वाजिनो दक्षिणावत् ॥

[240] शतमश्मन्मयीनां पुरामिन्द्रो व्यास्यत् । दिवोदासाय दाशुषे

[241] प्र क्षोदसा धायसा सस्र एषा सरस्वती धरुणमायसी पूः । प्रबाबधाना रथ्येव याति विश्वा अपो महिना सिन्धुरन्याः ॥

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value of the process and knowledge of rituals (*Yajna*) and the socially responsible concept through environmental purification.

**Deconstructing a Companionable Learning Space as the Professionals of the Veda and Sanskrit Education**

Are all aspects of Veda and STEAM education compatible? A question arose in my mind the very next day. I remembered my conversation with Mr. Atul. There was a reference to recitational practice. So, I inquired more about phonetic practice with Mr. Ajay. Addressing my concern, he explored that phonetics refers to general acoustics, while practical is associated with experimental acoustics. He shared an argument as evidence, such as letter and sound tradition, which were the starting points of linguistic, and scientific thought (Rastri Suktam; Rig-Veda, 10.125[243]). It emphasized three stages of language development, namely, meaningless communication (snake hissing, insect humming, birds chirping), early linguistics (the process of naming objects by humans and the background of clear language), and standard language (linguistic form modified by science) that were considered important components (Rig-Veda, 10.17. 1[244]). It helped me to include reading (R) as a parallel idea of STEAM from the Veda/Vedanga perspectives.

I shared my learning with Mr. Ajay that the *Vedica* (recitational praxis) was a unique aural tradition handed down from generation to generation. The combination of Samhita, Brahman (Aranyaka, it seems covered by Brahmana and Upanishad), and Upanishad was Vedas. Mr. Ajay clarified by exploring the praxis of Vedas, such as the section containing only *Mantras* and giving primacy to nature and its worship was the Samhita (Sherma, 2021), the Brahmana text that comprehended descriptions of the *Mantras* of the Vedas and stressed sacrifices (*Yajna*) and theology (Oestigaard, 2022), and the Upanishad is for the believer to stay near the *Guru* for achieving *Brahma Vidya*. He highlighted that Samhitas, Brahmanas, and Upanishads are collectively called *Shruti*. Therefore, it seems that *Shruti* is the oral tradition and the thought process. It helped me broaden the field of reading (R), such as STREAM, and connect it with metacognition.

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[243] अहम् राष्ट्री संगमनी वसूनाम् ः देवता आत्मा, ऋषिका वाक् आम्भृणी
[244] त्वष्टा दुहित्रे वहतुं कृणोतीतीदं विश्वं भुवनं समेति । यमस्य माता पर्युह्यमाना महो जाया विवस्वतो ननाश

**Reconstructing a Companionable Learning Space as the Professionals of the Veda and Vedanga**

On the last Friday of February 2024, I visited Laliguras School and shared my experience with Mr. Ajay, saying that *Vidya* has a special place in my life. I claimed that I made life meaningful by applying *Avidya* and *Vidhya*. From Nitishastra, I learned that *Dharma* could integrate literacy with the name of Vidya and other life aspects, such as patience, forgiveness, suppression of ill-will, disinterest in other people's property, purity, control of senses, wisdom, *Vidya*, truth, and not having anger are the ten signs of conduct or *Dharma* (Manu[245]). Therefore, I concluded that character is also formed within me along with the acquisition of *Dharma* through *Vidya*. I also explored Bhatrihari's process of conceptualization by the speaker, the process of speaking, and the process of comprehension by the listener or reader as a linguistic explosion. The explosion of semantic thought emphasizes *Para, Pashyanti, Madhyama,* and



**Figure  SEQ Figure \\* ARABIC 17**

*A Companionable Learning Space as the Educators of the STEAM and Phonetic (Shikshya)*

*Vaikhari* (Rig-Veda, 1.164.45[246]). We practiced it as one of the four speech traditions with the support of the transcendental sound Om. It helped us explore the theoretical ground for STREAM.
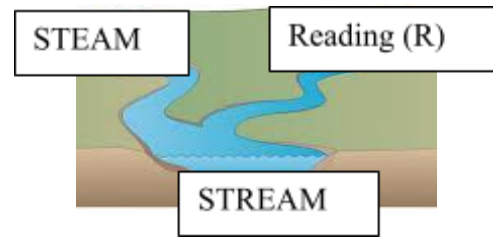
After that, we included commentator Patanjali's argument that explained the four speech traditions with nouns, *Akhyats*, prefixes, and *Nipats*. In this context, Niruktakara Yaska established a speechmaking tradition concerning *Om Bhurbhuvasva*. In this context, Om means integration of AUM like A (Vishnu), U (Shiv), and M (Brahma), as well as the body (materialization), the life force (vibration), and the soul (radiation). According to Neupane and Ghimire (2013), Patanjali analyzed linguistics at the sound, letter, sentence, word, and meaning level and linked it to the two aspects of words: sound and speech. Sphot is connected with language systems and speech expression. Vedangas represent Veda's real characteristics (Larios, 2017) as phonetic (Shikshya) or *Vedica* (recitational) and

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[245] धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः । धीविद्या सत्यमक्रोधो दशकं धर्मलक्षणम्

[246] चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः । गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति

*Shastrika* (scholastic) traditions. Therefore, Veda and Vedanga represented an integrated approach to disciplinary concepts and recitational and scholastic praxis in my academic journey for STREAM.

Finally, from the root-seeking perspective of the ecology of knowing as Veda, Vedanga, and *Vidya*, we found out-of-box or alternative thinking of contemporary understanding with the nature of the searching and naming (*Naama*) culture of Eastern worldview, like *Nityanitya*, *Parapara*, and STREAM as companionable learning space.

### *Trivishtap*: A Form of Integration and Interconnection

I heard a myth several times about Vamana taking three steps from my parents. Fortunately, during the inquiry on the last week of February 2024, Mr. Ajaya argued the three strides of Vishnu (Rig Veda, 1.22.18[247] and 1.154.1[248]) as a myth when I shared the 3H (head, hands, and heart) approach of STEAM education. Despite being a Sanskrit professional, I was afraid that I could not give an example of my subject area. Just then, Mr. Atul suggested I give importance to the nearby shrine. I experienced that it was a matter of shame to me because I had not realized *Rupa* (form like *Trivishtap*) and *Guna* (integralism like *Shatkona*) yet. In this context, Mr. Atul highlighted *Rupa* and *Guna* through the sun's three names: *Agni* in the morning, Indra in the midday, and *Vishvedevas*[249] in the remaining.

Similarly, he focused on *Lokas*[250] as earth, atmosphere, and heaven; devas as *Vasu*, *Rudra*, and *Aditya*; and *Vaishvanara* (Mandukya Upanishad, Verse 3[251]), *Taijasha* (Mandukya Upanishad, Verse 4[252]), and *Prajna* as individuals were presented as a form of *Trivishtap*[253] in this Brahman scriptures. In the Vedas, Tridev (Brahma, Vishnu, and Mahesh; Gayatri, Savitri, and Saraswati), the transcendental sound Om

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[247] त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः । अतो धर्माणि धारयन्

[248] विष्णोर्नु कं वीर्याणि प्र वोचं यः पार्थिवानि विममे रजांसि । यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगायः

[249] *Omniscient God.* ॐ स्वस्ति न इन्द्रो वृद्धश्रवाः। स्वस्ति नः पूषा विश्ववेदाः। स्वस्ति नस्ताक्ष्यों अरिष्टनेमिः। स्वस्ति नो बृहस्पतिर्दधातु - माण्डूक्योपनिषद्

[250] *A planet or the universe concept in Hinduism.* स इमांल्लोकानसृजत - - अम्भो मरीचीर्ममापोऽम्भः परेण दिवं द्यौः प्रतिष्ठाऽन्तरिक्षं मरीचयः॥ पृथिवी मरो या अधस्तात्ता आपः ॥ ऐतरेयोपनिषद् *1.1.2*

[251] *Conscious of external objects and experience consists of gross (material) objects.* जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः प्रथमः पादः ॥ ३ ॥

[252] *A mass of internal consciousness.* स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥ ४॥

[253] *Conscious of external, internal and beyond.* बहिष्प्रज्ञो विभुर्विश्वो ह्यन्तःप्रज्ञस्तु तैजसः । घनप्रज्ञस्तथा प्राज्ञ एक एव त्रिधा स्मृतः ॥१॥ दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तु तैजसः । आकाशे च हृदि प्राज्ञस्त्रिधा देहे व्यवस्थितः ॥२॥ - माण्डूक्योपनिषत् कारिकासहिता

(A U M), and so on for integrative forms. After having a focused conversation with Mr. Atul, I started reflective thinking with the "I to I" and "I to We" strategies.

**Constructing My Learning Space as the Sanskrit Professional**

On Monday, February 2024, Mr. Atul's words reminded me of an old incident. According to this incident, while developing an integrated curriculum

> **Let's Get Ready**
>
> Which subjects are integrated?
>
> Veda, astronomy, language, grammar, literature?
>
> with an emphasis on holistic coverages as in Veda
>
> by integrating formulaic integration as in grammar
>
> by emphasizing phenomena-based project studies like literature
>
> applying an interdisciplinary approach like astronomy
>
> Do we not follow local cosmological, social, and cultural practices?
>
> Then, how to include it in a lesson plan?
>
> as in preparing a salad/as in mixing the 'Quati'
>
> as in cooking vegetable curry: 'Aalu Bhodhi Tama'
>
> as in making milk spice tea
>
> Why not integrate absolute and relative knowledge ?
>
> Why not unfold the modern perspectives from the Vedic worldview?
>
> Let's get ready.

for Nepal's school education, one of my seniors made an analytical comparison based on my way of presenting critical views. At that time, I realized it was true and much needed because colonial thinking had hegemonized me. In that situation, I felt that Lev Vygotsky was teasing me because there was nothing to show with me. I was afraid that he might also question why I cited him for social interaction in the days to come. Why am I not using Phedangba to communicate across and between different worldviews? Should John Dewey be consulted regarding democracy in education, but not the four-folding theory of the Vedic worldview? Should the reproduction of Paulo Freire's argument be rewritten under the name of critical pedagogy? Should the East also likewise rely on the West's practice of self-identification, self-analysis, self-reflection, and rational critical thinking? Does the East have nothing to offer? What do our Vedic and local cosmologies have to say? Was that the origin of the beginning of the history of education? Does the Sanskrit professional not have a role in this? What is he doing, if so? ..."

As a heutagogical practitioner, I started searching for more examples in the very next hour based on *Trivishtap* to explore *Rupa*. After a day, I went to the school with lots of examples, such as *Trivishtap* was considered a better abode and mother than the earth (Rig-Veda, 8.91.5[254]), *Trivishtap* was compared to *Swargalok*[255] (Atharva-Veda,11.1.7[256]), Ravana's Lanka palace as *Trivishtap* (Valmiki Ramayana, Sundarakanda, 4.10[257]), *Trivishtap* as a three-step house (Agnipurana, 104.11[258]), and so on. After that, I envisioned the Kadmadau Valley as *Trivishtap*//*Nepal Mandal* with three ancient cities known as Bhaktapur, Lalitpur, and Kathmandu. So, I have an emotional connection with *Trivishtap*. Similarly, I have a three-step house, three types of tasks in the office, such as drafting, editing, and revising, and three layers of supervisors in the profession now. Thus, as a Sanskrit professional, *Trivishtap* (form or *Rupa*) became my key strategy for integrating different disciplines and absolute and relativist pieces of knowledge in real-life settings, like 'Aalu Bhodhi Tama' for curry. It helped me establish a connection between the parallel concepts of STEAM's guiding approach as 3H, Veda's leading argument as *Trivishtap*, and daily life examples.

**Deconstructing My Learning Space as a Sanskrit Professional**
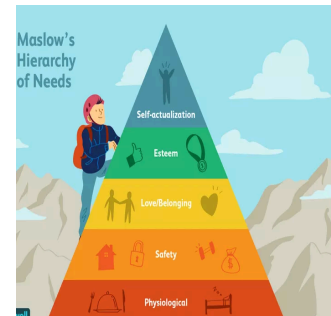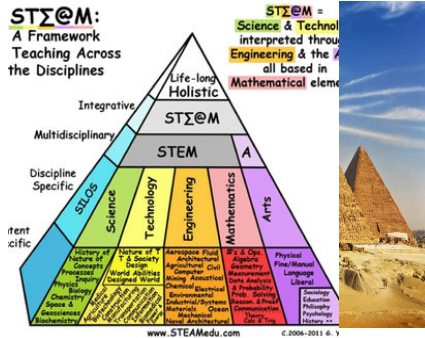


As a Sanskrit professional, I learned STEAM with Yakman's Egyptian pyramid model and reflected it with Maslow's model and Egyptian pyramids to unfold *Trikona*

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[254] इमानि॒ त्रीणि॒ वि॒ष्टपा॒ तानीन्द्र॒ वि रो॑हय । शिर॒स्त॒तस्यो॒र्वरा॒मादि॒दं म॒ उपो॒दरे॑

[255] *Heaven, Indraloka and Brahmaloka; the abode of the devas in Hinduism.* तत्र स्नात्वा नरो राजन्न् इन्द्रलोकं प्रयाति हि इहैव चन्द्र-सादृश्यं वैभवं प्राप्यते नरः*; Garga-samhita Verse 6.20.2*

[256] आयुर॒स्मि प्राण एष म प्राणमेधय इममायुष॒षेधय । द्विषत॒ः शेमधि मा वा राविषम्

[257] शुश्राव मधुरं गीतं त्रिस्थानस्वरभूषितम् । स्त्रीणां मदसमृद्धानां दिवि अप्सराम् इभा । ५.४.१० *https://sanskritdocuments.org/sites/valmikiramayan/sundara/sarga4/sundararoman4.htm*

[258] तृतीये वेदिका त्वग्नेः सकण्ठो मलसारकः । वैराजः पुष्पकश्चान्यः कैलासो मणिकस्तथा ॥११॥

as *Trivishtap*. During this learning and reflection in February 2024, my transformative learning was at its highest speed and focused on *Guna*. I applied intrinsically the dialogical technique as the articulation of diverse thoughts that reality drives finally emerges as Rambha and Suka's dialogue[259] explored in Bhagavat Purana (Bhagirath, 1825). So, I started thinking differently and again.

**Figure SEQ Figure \\***

**ARABIC 21**

*Inverted Pyramids*

*Figure SEQ Figure \\* ARABIC 23 Intersection of*

**Figure SEQ Figure \\***
**ARABIC 22**
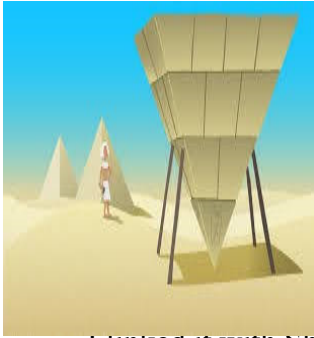
I linked it with Shivsha... m (*Rup*... existence (*Guna*) because I am also a student of the Vedas and a professional in Sanskrit education, like

**Figure SEQ Figure \\***
**ARABIC 24**

*Shatkona in Vindu form*

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[259] तीर्थे तीर्थे निर्मलं ब्रह्मवृन्दं । वृन्दे वृन्दे तत्त्वचिन्तानुवादः ॥ वादे वादे जायते तत्त्वबोधः । बोधे बोधे भासते चन्द्रचूडः ॥ *https://elinepa.org/vade-vade-jayate-tattvabodhah/*

[260] *The Supreme Being, wherein Shiva represents masculine, passive (Purush), transcendent, immortal principle, and Shakti, the Almighty Mother, is the feminine, engaged (Prakriti), permanent, and dynamic principle.* नमः शिवाभ्यां जगदीश्वराभ्याम् जगत्पतिभ्यां जयविग्रहाभ्याम् । जम्भारिमुख्यैरभिवन्दिताभ्याम् नमो नमः शङ्करपार्वतीभ्याम् ॥ ४॥ उमामहेश्वरस्तोत्रम्

[261] *A six-pointed star with two interlocking triangles.*

**Figure  SEQ Figure \\* ARABIC 25**

*Shatkona in Art form/3H*
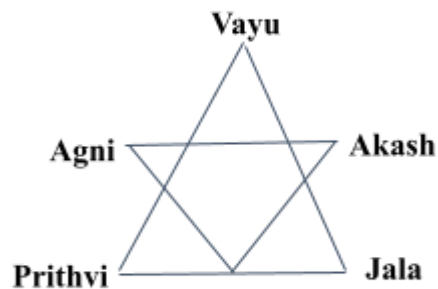


**Figure  SEQ Figure \\* ARABIC 26**

*Pancabhutamandala*

During the fieldwork in February 2024, I experienced the ongoing interplay between '*Para* and *Apara*' to us and my self-awareness like *Parapara* as I interacted with collaborators to gain knowledge of this material world, balancing objective and subjective knowledge, and as I interacted with myself to gain knowledge of myself. I examined my identity as a Companionable being—sometimes not. After that, I am not like in the past. In other words, I neither remained an *Apara* nor a *Para*; I converted to a *Parapara*. I envisioned sharing my transformative learning because I strongly believed that *Ek le thuki suki, saya le thuki nadi* (a drop of spit dries, but hundreds can make a river), with the moral that unity is strength. I gave up the philosophy of 'me for me, others for others' and embraced the 'me for everyone and all for me.' It was an appropriate idea that collaboration and unity were the civilizations of men like me. I experienced that a lonely life or way of life is likely to be home to many anxieties, shortages, and difficulties, and it leads to psycho-physical problems. Therefore, my philosophy was based on unity and coordination, with the strength of mutual trust.

Having several conversations with collaborators in the field and reflection, I started Veda's pure and impure knowledge concepts through cosmic order as *Ritaa* and everchanging praxis as *Leela* for life, the universe, and education. In this context, Luitel (2022) highlighted that the root word *Ri* relates to an ancestral sound, from which the name *Ritaa* was derived, which was one of my key learnings. I learned that

*Ritaa* is a Rigvedic phrase that investigates the fundamental meaning of "ordered action," which continues to be widely accepted (Das, 2018). In this context, Sharma (1990) investigated the three characteristics of *Ritaa* in the cosmic order: destiny (*Niyati*, a characteristic command of interdependence and movement), integration (*Samghatna*, a structure constructed on interdependent parts), and motion (the continuous movement). Therefore, *Ritaa* was understood as integral to the three integration and motion forms like *Trivishtap*.

From my prior understanding of Sanskrit, *Leela* relates to macrocosmic and ever-changing actions in the Vaishnavite[262] traditions. The English counterparts of the origin of the term *Leela* are following and clinging to, acceptance, melting, and dissolving (Luitel, 2022), while the Nepali Dictionary explores that *Leela* is based on comicality, luxury, relaxation, and character acting. The fundamental term *Lih*, which describes the ephemeral and ever-changing nature of everything, originates from the Vedic concept of *Leela* (ibid.). In this context, based on Vishnu's ten manifestations, Leela was taken as an example from the Veda's context. Similarly, I started linking it with Rasa's theory. In this context, *Shringara*, *Vira*, and *Karunya* rasas are mainly used in these ten manifestations. Thus, the ultimate divine



**Figure  SEQ Figure \\* ARABIC 27**

*Shatkona as an Integrative Form of Trivishtap*

identity and the three material *Gunas* of nature. In this context, Shrimad Bhagavatam (3.26.4[263]) claims that these *Gunas* are *Sattva* (kindness, peace, and harmonization), *Rajas* (dedication, action, and mobility), and *Tamas* (ignorance, rigidity, and laziness). It seemed that *Leela* also represented the three forms of changing characteristics.

The dialogical and dialectic forms of *Ritaa* and *Leela* explained the ideas of orderliness and change (Luitel, 2022). From the autoethnographic perspective, I used its symbolism by *Ritaa* as a visionary point (*Beeja*[264]) and by *Leela* as blinking as a

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[262] *The Vaishnava, tradition based on a devotee of Lord Vishnu of Hinduism*

[263] स एष प्रकृतिं सूक्ष्मां दैवीं गुणमयीं विभुः । यदृच्छयैवोपगतामभ्यपद्यत लीलया ॥ ४ ॥

[264] *A Mantra tradition of Vedic and Tantric Praxis.* ॐ ऐं ह्रीं क्लीं चामुण्डायै विच्चे.

somatic experience. It helped me understand the context and significance of the third eye on Shivji's forehead and the *Tika* I use on special occasions. Now, I ask myself how many such actions I have taken without understanding the meaning and context. In this regard, the questions also play important positive roles in my faith and beliefs. According to modern astrophysical science, we live in a universe with lots of matter compared to antimatter, where we perceive the forward flow of time (Cohen et al., 1998). Canetti et al. (2012) also argued to support this line of thought regarding our space and the universe.

**Reconstructing My Learning Space as a Sanskrit Professional**

Recalling my heutagogical nurturing side by side with fieldwork in February 2024, I found that science envisaged a universe of a similar nature but antimatter dominance with the reversal of flow time sense (Thakur & Mukerji, 2013). Both matter and antimatter were tangible and visible in their macrostructures when they manifested as particles. When both exist in the same place, they become invisible and turn into a huge amount of energy (Flambaum & Samsonov, 2021) in a short period, giving rise to huge power, which in the positivistic perspective, is termed annihilation. At that time, it becomes the cause of a cataclysm for the universe, which is the end of both material properties and the birth of many other possibilities of matter-energy existence. This helped me understand the cataclysm when Shiv's third eye opened.

Interpreting the integralism of Sri Aurobindo, I mirrored the metaphoric approach utilized to argue the model of *Shatkona* in Vedic education. In this context, I like Ananda's (2023) argument that the homogenized hexagram *Shadmukha*[265] denotes having six faces through *Shatkona*. Then I embodied the combined triangular form of *Prakriti* and *Purush* with *Beeja* is *Shatkona*. In *Shatkona*, I interpreted that each *Trikona*[266] shape has three faces, representing *Trigunabad* (A, U, and M), as Vedanta stated. Similarly, I owned Deepak's (2017) argument about Lord Shiv and *Shakti*, where downward-faced *Trikona* represents *Shakti* or *Prakriti* and upward-faced *Trikona* represents Shiv and *Purush*. In this context, the position of a Kanyakumari on an Indian map and *Masashakhanda*[267] on a Nepali map helped me to interpret it like

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[265] *The six faces of two interlocked traingles or first son of Lord Shiva, Lord Kartikeya, Lord Murugan who has six faces.* ॐ कार्तिकेयं महाभागं मयूरोपरिसंस्थितम्, तप्त काञ्चनवर्णाभं शक्तिहस्तं वरप्रदम् । द्विभुजं शत्रुहन्तारं नानालङ्कारभूषितम्, प्रसन्न वदनं देवं सर्वसेनासमावृतम् ॥२॥ *https://vadicjagat.co.in/*

[266] *Traingular shape*

[267] *A site of natural religious, cultural, archeological, historical, and civilisation.*

that. Thus, the notion of Veda and Vedangas explores the intersection of the pyramid and the divergent pyramid with the concepts of *Shatkona* and Shadmukh. After having a conceptual understanding, I started reflective learning to unpack my *Guna* for *Jnana, Prajna,* and truth.

**Constructing My Learning Space as a STEAM Educator**

The fieldwork of inquiry in February 2024 and learning from Kathmandu University encouraged me to generate knowledge relating to self-prior knowledge. Thus, I utilized reflective practice to gain more clarity in learning. While I was a family member and a student of Sanskrit, I could have viewed the subject matter through the lens of disciplinary egocentrism and studied content knowledge (CK). So, I might have required an understanding of pedagogical content knowledge (PCK) in a positive learning environment (Bwalya & Rutegwa, 2023). I also paid little attention to pedagogy, heutagogy, and andragogy as three actions or attempts to learn. For me, pedagogy is not only progressivist instruction but also an art, a science, or a profession of teaching and learning (Stevens, 2004).

Figure SEQ Figure \* ARABIC 28

*A Trident Form of My Self-sanskara*



A form of my self-sanskara

Similarly, heutagogy is a self-determined learning process emphasizing autonomy, capacity, and capability (Blaschke, 2012). Finally, andragogy is based on adult and transformative learning with involvement, experience, relevance, and focus on learning (Taylor, 2012). Thus, without pedagogy, my professional life became challenging in communicating, connecting, and making myself available for others; without heutagogy, my self-sanskara or self-cultivation (see annex 11) was unthinkable, and without andragogy, my reflective journey slowed down.

At that time, I was fully loaded with disciplinary egocentrism. In this context, I connected my existence with the Vedas, known as *Svadhyaya* (1.11.1-2[268]), and I defined it as the form of self-sanskara. Realizing that *Svadhyaya*, or self-sanskara, was latent in me, I lacked knowledge of the Vedas. Therefore, self-sanskara was supposed to be a trident form or Trishul approach (Timilsina, 2023) of my heutagogy, pedagogy, and andragogy.

**Deconstructing My Learning Space as a STEAM Educator**

Mirroring my childhood, my father always encouraged me to have experiential learning. He says the real experience is called *Prama* (my *Smriti* and experience) and is linked with my values. He denied memory and doubt, which are not considered *Prama*. He argued that the process that generates knowledge with implicit meaning is '*Pramana*' or evidence connected with the



Figure SEQ Figure \\* ARABIC 29
*My Trinetra as a Prama, Premeya, and Pramana*

knowledge development process. Un/fortunately, there is a difference of opinion in the understanding of Charbak, Buddhism, Nyaya, and other philosophies about *Pramana*. In this context, my father made me aware that Charbak, Buddhist, and Jain philosophies are atheist philosophies; however, Vaisheshik, Nyaya, and Samkhya are known as theistic philosophies. Charbak philosophy considers directness, or *Pratyaksha,* as *Pramana*. Vaisheshika, Buddhist, and Jain philosophy consider both direct and inferential *Pramana*.

Implementing my formal and hidden curriculum in my real-life settings, I learned that Samkhya philosophy considers *Pratyaksha, Anumana*, and *Shabda* as *Pramana*. In contrast, Nyaya philosophy considers *Pratyaksha, Anumana, Upamana, and Shabda* as *Pramana*. I have realized that the truth is the common ontology or

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[268] *Self empowermen culture through learning and behaving as a process of self-sanskara.*
स्वाध्यायान्माप्रमदः

*Prameya*. Thus, I linked it with *Pramana*, *Prameya*, and *Prama* of Nyaya philosophy (Mohanta, 1998). My family nurtured me as a *Pramata*[269] or *Kartaa*[270], one who has truthful notions or ideas and encouraged me to gain *Pramana* or epistemology, a means or process of true knowledge; *Prameya* or ontology, the objects of true knowledge; and *Prama* or axiology, a true knowledge with thoughtfulness, wisdom, and compassion. I have connected it with Shiv's *Trinetra*[271] metaphor. Now, I have started symbolizing the *Trinetra* concept to explore my *Rupa* and *Guna*.

**Reconstructing My Learning Space as a STEAM Educator**

I connected my STEAM learning with my multiple selves during this fieldwork. Thus, my *Prameya,* or ontology, was based on multi-reality, which was based on *Pratyaksha*, *Anumana*, and *Shabda* as *Pramana*,



Figure SEQ Figure \* ARABIC 30

*My Exploration of Knowledge as Trilogy*
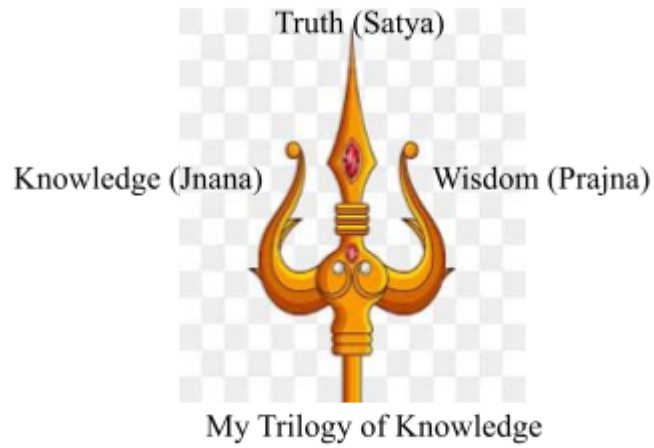
or *Nitya,* according to Vedanta and Samkhya philosophy. In contrast, according to Buddhist philosophy, it was based on *Anitya*. In the philosophy of Nyaya, my *Prameya* was considered *Nitya* based on the soul, sky, etc., and *Anitya* based on the material world. In this context, Jain philosophy considered the *Prameya* to be *Nityanitya*. My *Prama, Prameya, Pramana, Nitya, Nityanitya,* and *Anitya* existences motivated me to find out my trilogy of learning and its effects. I learned about material existence through a relative perspective (*Apara*), progressed to an intermediate awareness (*Parapara*), and ultimately attempted to reach the ultimate

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[269] *A doer or an agent.* एष प्रमाता मायान्धः संसारी कर्मबन्धनः । विद्याभिज्ञापितैश्वर्यश्चिद्घनो मुक्त उच्यते ॥ ईश्वरप्रत्यभिज्ञाकारिका ३,२ २ ॥

[270] प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः | अहङ्कारविमूढात्मा कर्ताहमिति मन्यते *Bhagavad Gita, 3.27*

[271] *Integration Jnana-based enlightening with physical existence of visioning.* वृतमेतन्मया देव त्रिनेत्र श्रृणु चापरम् ।। शिष्योऽयं मे महाभागो हेयादेयादिवर्जितः ।। ७९-८६ ।।, नारदपुराणम्- पूर्वार्धः/अध्यायः ७९; *https://sa.wikisource.org/wiki/नारदपुराणम्-_पूर्वार्धः/अध्यायः_७९*

transcendental knowledge of pure truth (*Para*). This encouraged me to move towards a learning journey based on *Apara*, *Parapara*, and *Para*.

In the mentioned context, the Vedanga's learning allowed me to do so because the statement in the Devi Bhagavata (9.1.1[272]) that the five capabilities of goddesses (creation, preservation, destruction, restraint, and grace) were symbolic representations of Shiv's five faces opened us. As a result, it seemed that I had not analyzed multiple realities and created evidence for possibilities. So, my prior knowledge of dialogical and dialectical knowledge, *Shastrartha,* and *Vimarsha* became passive, and nowadays, we are trying to activate it. We could not practice *Samadhi* (a state of complete engagement in mind and action as a wise personality) from *Prajna*[273]*,* purified by complete mental concentration (Chaulagain, 2022). In this situation, we focused on T.S. Eliot's argument based on questions such as: Where was the knowledge - lost in information, and where was the wisdom - lost in knowledge? Finally, we embodied the exploration of knowledge (*Jnana*), wisdom (*Prajna*), and truth (*Satya*[274]) for the ultimate humanist drive (Smith, 1986; MoHRD, 2020). Being educators in the Sanskrit sector, we realized that the transcendental journey of spiritual persons can pass through *Jnana*, *Prajna*, and truth.

After mirroring my *Rupa* and *Guna* as a self-sanskara with three learning methods, *Trinetra* as a tool and technique for learning, and a *trilogy* of my knowledge, I focused on collaborating with my other co-constructor, Mr. Amar (the language and grammar teacher) during school hours.

**Constructing a Companionable Learning Space as the Students of the Vedangas**

The reflective learning transformed me with lots of questions. During March's first week, I visited the school. I started our conversation with a very simple question: What does the Sanskrit word '*Vidyalaya*' (school) mean? 'Why have you asked me this question? Do you intend to use *Samasti* (whole) or *Vyashti* (partial)?' Mr. Amar answered, utilizing probing questions. 'There are two words in '*Vidyalaya*': Vidya and *Aalaya*. In my understanding, *Aalaya* means home or residence. Thus, there is a question in my mind that education can only be found at home.

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[272] गणेशजननी दुर्गा राधा लक्ष्मीः सरस्वती । सावित्री च सृष्टिविधौ प्रकृतिः पंचधा स्मृता ।

[273] *The ultimate and purest kind of knowledge, wisdom, and awareness.* तत्प्रज्ञानेत्रम् प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञानं ब्रह्म; *Aitareya Upanishad (III.i.3)*

[274] *Truth for salvation.* सत्यं वद सत्यान्न प्रमदितव्यम् (शिष्यानुशासनम्) । सत्यं ज्ञानमनन्तं ब्रह्म (उपनिषत्सारसङ्ग्रहः) । सत्यं चानृतं च सत्यमभवत् (षष्ठोऽनुवाकः) । सत्यं च स्वाध्यायप्रवचने च (स्वाध्यायप्रशंसा) । तैत्तिरीयोपनिषत्

I have learned and used the Sanskrit term *'Kul'* with multiple meaning as a house (Amarkosha, 3.3.777[275]), family (Amarkosha, 3.3.510[276]; 3.3.570[277]), homogeneous group (Amarkosha, 2.4.524[278]), and society excluding animals (Amarkosha, 2.4.525[279]; 3.3.600[280]). In this context, utilizing the education perspective, I made the sense of *Kul* as a house, like *Acharyakul* (*Acharya*'s house), *Gurukul* (guru's house), *Devkul*, *Rishikul*, *Pitrikul*, and *Matrikul*. With the contextualized praxis, I understand *Mahakul* as a place for the existence of heterogeneous groups (Amarkosha, 2.6.812[281]). I also encouraged the homogeneous culture in several Gurukuls to contextualize the existence of heterogeneous culture.

At the same time, it is difficult to find the word school in the old Sanskrit scriptures. That's why I asked it.' I shared my argument. In this situation, Mr. Amar argued that sometimes literal meanings will not convey real meaning. He also claimed that we must find the contextual meaning of words and sentences because each language is influenced by place, culture, and other sister languages. At that time, he highlighted the influence of Sanskrit on other languages such as Hindi, Nepali, English, and so on.

Connecting the above-mentioned context with self-sanskara inquiry, we came to a common understanding that even if one knows all languages and arts, if one does not know Sanskrit, one cannot know oneself[282]. In this context, Ghimire's (2010) argument in his book 'Shabda Sandoha' for different languages with the example of Sanskrit term 'Ambaa[283]/आमा/Mamme (Greek)/Maman (French)/Mamma (Italian)/Mama (Russian)/Mam (Welsh)/Mummy (English)'. We also have Prof. Dr. Madhav Pokhrel's argument on the interrelation of language in the Asian context (see annex 12), which is also highlighted by 'Shabda Sandoha'. After that, we started linking the English and Sanskrit languages, which have some similarities. For example, both English and Sanskrit verbs do not have gender classifications. Y (य), W

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[275] कुलं गृहेऽपि तालाङ्के कुबेरे चैककुण्डलः

[276] ख्याते दृष्टे प्रतीतोऽभिजातस्तु कुलजे बुधे

[277] कुलेऽप्यभिजनो जन्म भूम्यामप्यथ हायनाः

[278] सजातीयैः कुलं यूथं तिरश्चां पुंनपुंसकम्

[279] पशूनां समजोऽन्येषां समाजोऽथ सधर्मिणाम्

[280] प्रसूनं पुष्पफलयोर्निधनं कुलनाशयोः

[281] महाकुलकुलीनार्यसभ्यसज्जनसाधवः

[282] जानाति विविधा भाषा जानाति विविधाः कलाः । आत्मानं नैव जानाति, यो न जानाति संस्कृतम् ।।

[283] अम्बाम्बेति यथा बालः शिक्षमाणः प्रभाषते । अव्यक्ते तद्विदां तेन व्यक्ते भवति निश्चयः ।। *(वाक्यपदीय, भर्तृहरि)*

(व), and L (ल) are semi-vowels in both languages. Sanskrit grammar is very organized and rich in formulaic style, like the famous Panini grammar. The modern formulaic pattern of science and math seems based on the English language. We explored that there were *Sutras* (formulaic patterns, like $H_2O$, $(a+b)^2$, अइउण) in Sanskrit and English. The formulaic style of language, science, and mathematics seemed parallel patterns. This analysis motivated me to seek harmony of Triveni between heterogeneous disciplines, such as language, mathematics, and science.

**Figure 31**

*The Formulaic Existence of Heterogeneous Disciplines for Collaboration*
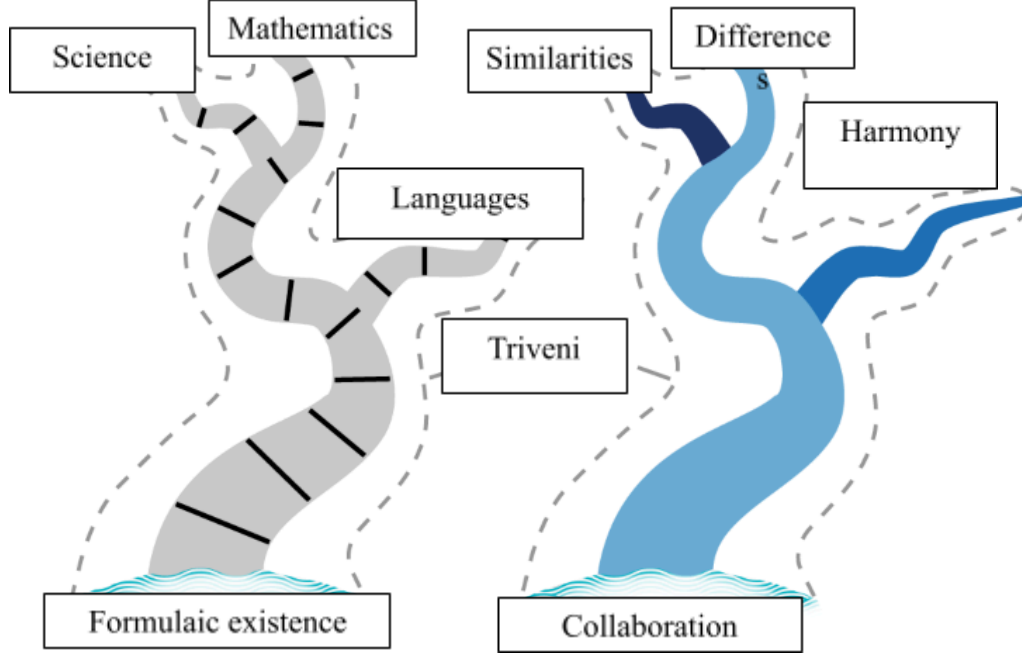


By using formulaic praxis, we understood that Sanskrit has billions of words. The originality of Sanskrit was the richness of synonyms. During the discussion, we realized that there were more than a hundred synonyms of the word elephant in the Sanskrit language. In mathematics and science, Sanskrit's formulaic form was limited to texts. The formulaic form of the English language was popular in mathematics and science. The linguistic formulaic form has not yet become visible in English like in Sanskrit. In the absence of this, Westerners created a dictionary as a collection of words to increase their daily vocabulary. It showed a gap in both practices. Therefore, during this conversation, we envisioned their harmonious collaboration. We believed that this would help more in the creation of new knowledge. It was also hoped to reduce the gap between language and mathematics or science.

We have heard several times that one hundred two billion and seven hundred eighty-five million words in the Sanskrit language (Dikshit, 2017). Vyakaran

Mahabhashya claims that Sanskrit words are infinite, and grammar is immutable (Mahabhashya, 1ˢᵗ Aahnikam[284]). Therefore, this language is under discussion as computational linguistics. In this context, even though Brihaspati taught Indra for a thousand divine years, the context of not being able to teach the word is more relevant (Rigtantrakar, 1.4[285]).

**Deconstructing a Companionable Learning Space as the Students of the Vedangas**

The gap we discovered encouraged me to do more inquiry during the fieldwork in March. I focused on this for a few days. I analyzed 'Vid' from the tradition of wisdom rather than the tradition of the knowledge system. According to the literal meaning of the words Veda, Vedanga, and *Vidya*, "Vid was a separate verb form in the wisdom tradition (Paniniya Dhatupatha, Bhva., 1064). The words Wit, Witness, Wisdom, etc. were seen in the same Wid or Wit verb. These words are closely related in Western languages. It also explored the meaning of knowledge or wisdom" (Funk & Wagnalls, 1960, p. 1445). I visited Laliguras school with my progression. Mr. Amar seemed happy and motivated to discuss further.

In this context, we found that Plato advanced the concept of idealism by experiencing the *Id* element from "Wid." After analyzing idealism, we concluded that Wid's tradition was continued by Barclay, Kant, and Hegel (Funk & Wagnalls, 1960). The mentioned practice is used in Sanskrit as Vid, Vidush, and in Western literature as Ed, Educe, in Latin as educare, and in English as education. However, John Ayto has suggested that education is formed from ex+ducere (Ayto, 1997, p. 194). By exploring the mentioned context, we concluded that although knowledge or wisdom praxis and teaching thoughts in Sanskrit were ancient, all the uses and practices in the contemporary context were also new to Sanskrit. We also found that even in the post-Vedic period, using *Jna* verbs was popular in the Upanishad literature (Paniniya Dhatupatha, Vramya., 1508) at Janakpur. According to the Brihad Aranyakopanishad, at that time, Gargi, Maitreyi, Yajnavalkya, Ashtavakra, and Janaka were more diligent in the awakening of the *Jnana Tattva* (Madhavananda, 1950). It was also claimed that some hymns of the first mandala of the Rig-Veda were revealed in Mithila (Prasrit, 2011). From this, we experienced a comparable argument that the awakening of

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[284] बृहस्पतिरिन्द्राय दिव्यं वर्षसहस्रं प्रतिपदोक्तानां शब्दानां शब्दपारायणं प्रोवाच । नान्तं जगाम ।।

[285] ब्रह्मा बृहस्पतये प्रोवाच, बृहस्पतिरिन्द्राय, इन्द्रो भरद्वाजाय, भरद्वाज ऋषिभ्यः, ऋषयो ब्राह्मणेभ्यः ।

knowledge in Mithila was not only from the Upanishad period but also from the Vedic period itself.

We continued the mentioned pattern in developing words like Gno, ignore, ignorance, know, knowledge, note, and notice in the Western world. Similarly, we found that in the post-Vedic period, the verb "budh" was used to signify knowledge in Lumbini (Paniniya Dhatupatha, Diva., 1172). Buddha, who was born in Lumbini, contributed greatly to the practice of "Buddha," which was compared with the epitome of wisdom and Samadhi (Pali Dhatupatha, Shilananda, 2005, 3/228). However, while conducting the inquiry of Sanskrit, no attention was paid to contemporary practice. It taught a lot to us.

**Reconstructing a Companionable Learning Space as the Students of the Vedangas**

In the second week of March 2024, we continued our conversation. Since our professional work is connected with pedagogy, we decided to reconstruct knowledge by interrelating it with our learning and practices. During this process, we recalled that "Ped" means reading (Panini, Bhva., 330). As students of education, we defined the term "pedagogy" as the practice, science, or art of teaching. As per our understanding, we highlighted that it includes all of the many approaches and procedures utilized in instruction. In this context, we listed differentiated instruction, classroom management, assessment and evaluation, curriculum design, instructional methods, educational psychology, and technology integration as important pedagogical elements.

We found that using words such as pedagogy, orthopedics, etc. developed from Ped, was found in the Western world in the sense of modern reading (Funk & Wagnalls, 1960). In Greek, Pedagogy was called Paidagogia (Oxford, illustrated dictionary, 2007, p. 602). We realized that knowing the interconnection of languages opens the possibility of gaining access to knowledge around the world. In this context, we felt comfortable with having Ghimire's (2010) argument about the word navel. He has argued that the body was tied to its formula by the navel because our umbilical cord receives maternal juice during pregnancy and sends it to the body.

**Figure 32**

*An Interconnection Between Sanskrit and Other Languages*
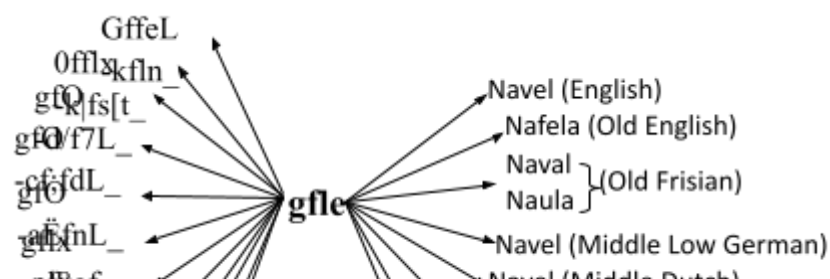
(Ghimire, 2010)

Finally, we claimed that contrary to the mentioned reality, due to the lack of interconnectivity in Sanskrit vocabulary, even those who have obtained high-level academic degrees in subjects other than language cannot use their mother tongue appropriately. Therefore, it seemed relevant to teach the language in an interconnected manner.

Finally,

Based on the aforementioned analysis, I began to search for *Prashna* (questions), *Artha* (meanings), and *Kalaa* (art) in my name to explore my *Rupa* and *Guna*. My official name, *Purushottam,* is one of the thousand names of Lord Vishnu, popularly known as *Maryada Purushottam*[286], i.e. Shriram[287]. This name was also associated with Shrikrishna, a popular name for *Leela*, another manifestation of Vishnu. The literal meaning of my name as the best man was established in our society. Common standards and values, especially those rooted in religion, overshadowed me. I started to think of myself as the so-called best person personally and as a subject expert professionally. I was unaware that my formal name implied an agency of patriarchy (Idriss, 2022) as the collective narcissism of my family anticipated racism at the level of individual beliefs, thus enabling social and political actors to legitimate determinist thoughts and actions. According to Sanskrit grammar, my name comprised two relating male existence (name and adjective), '*Purush*' and '*Uttam*[288]'. However, my motherland, Gaurishankar, symbolizes *Ardhanarishvara* (Dhungana & Luitel, 2022). I became attracted to my cultural name (a different name), interlinked with rivers and palaces. These three contrasting realities made me

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[286] *An ideal person for discipline and cunduct; the first son of king Dasharatha.*

[287] रामो राजमणिः सदा विजयते रामं रमेशं भजे । रामेणाभिहता निशाचरचमू रामाय तस्मै नमः । रामान्नास्ति परायणं परतरं रामस्य दासोऽस्म्यहम् । रामे चित्तलयः सदा भवतु मे भो राम मामुद्धर ॥३७॥ - श्रीरामरक्षा स्तोत्र

[288] *Best person.*

think critically about my name, like *Trikona*, *Trigunabad*, and *Trivistap* for my *Rupa* and *Guna*.

Based on Om (A, U, M), I started thinking of the unchangeable letter M (as me) in the official name Purushottam as pure knowledge and A and U as impure, i.e., contextual knowledge. I developed the belief that M was *Ritaa* in a holistic form. I started accepting *Usha*, *Pur*, and OTT from my name in *Leela* form, *Vyashti* from Shrikrishna, and Sanjaya from the Mahabharata context. My OTT had the seven forms of technology through OTT, such as the Top 7 OTT Platforms—Netflix, Amazon Prime Video, Disney+, Hulu, HBO Max, Apple TV+, and Peacock. In the Usha context, I witnessed the sun rising from Mt. Gaurishankar and setting over Kalinchok daily in my childhood. It was claimed that sunlight at sunrise and sunset can destroy germs in the body (Atharva-Veda, 2.32.1[289]). From the literal meaning, the morning rays of the rising sun are called *Usha,* and the evening rays of the setting sun are called *Pratyusha*. *Usha* and *Pratyusha* also represent *Prakriti* (the overcharging cycle) and the *Purush* (cosmic forces) of Vedic belief related to nature. This cycle of *Usha* and *Pratyusha*, Gauri and Kali, of birth, death, and rebirth (Luitel, 2022) gave a glimpse of the cosmic order. Similarly, *Grama* was referred to as a hilltop town (pur) with the image of stability and Rigvedic beliefs (Rig-Veda, 4.30.20[290]; Rig-Veda, 10.101.8[291]). Therefore, for me, the trend of the *Ardhanarishvara* form of Mahadev-Parbati was important and based on Vedic principles.

In the past, my learning style of learning content and principles from books took a new turn after joining KU. Currently, OTT receives special priority in the TPACK style. In my experience, OTT is positioned for "over-the-top" and utilizes technology as services or platforms that distribute issued content through internet-connected devices. It not only helped use dialectical meaning but also expanded information-based learning from Yajna and Surya Puja to Chhatha, which is popular in Madhesh province. I understood this by comparing it to the ticking clock metaphor, where the clock represented OTT, time represented *Pur*, and ticking represented *Usha*. I interrelated this festival with the *Mantras* of the Rig-Veda (1.39.8[292]), and the idea of incorporating education based on social responsibility was evolving. As per

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[289] सर्पा आङ्गिरसो बृहदुक्थासो बृहस्पतये। ते नो वशन्त्वघन्यं रक्षोहन्यं च वेदसम्

[290] शतमश्मन्मयीनां पुरामिन्द्रो व्यास्यत् । दिवोदासाय दाशुषे

[291] व्रजं कृणुध्वं स हि वो नृपाणो वर्म सीव्यध्वं बहुला पृथूनि । पुरः कृणुध्वमायसीरधृष्टा मा वः सुस्रोच्चमसो दृंहता तम्

[292] युष्मेषितो मरुतो मर्त्येषित आ यो नो अभ्व ईषते । वि तं युयोत शवसा व्योजसा वि युष्माकाभिरूतिभिः

my experience, it was necessary to provide appropriate schooling because some stakeholders do not understand or disregard their social responsibilities. They seemed interested in furthering their interest in littering and polluting the environment. Thus, it was not just an issue of my name. Still, it would be appropriate to adopt interventional measures like natural biodegradation and controlled microorganisms to maintain a clean and pure environment without pollution, increasing public awareness.

## Pedagogical Approaches: A Vedic Way of Learning

Based on my professional experience, I critically analyzed the theological concepts that have dominated Nepal's Sanskrit-based education during my MPhil in STEAM learning (after February 2023). The critical argument that eclipsed the metaphysical concept associated with science was acceptable. Therefore, the Sanskrit learner only understood the image, like Plato's inquiry on the caveman. From this, I questioned whether reality has gone the way it should in Nepal's Sanskrit-based school education system. I continued to think that no one would be disappointed in the future if we all critically analyzed it now (Denzin & Giardina, 2022). As in Plato's allegory of the cave, Sanskrit teachers did not encourage students to leave the cave to turn toward the light and look directly at the Eternal Sun.

*Shastrartha* is a type of intellectual debate based on *Shastra* for me meaning-making. I linked it with means of true consciousness as *Tattvamasi* by Aruni Shvetketu and Aruni Uddalak's *Shastrartha* (Chhandogya Upanishad, Addhyaya 6.13[293]). I also realized sage Bandi and Astavakra's great statement as *Shastrartha*. Thus, I used this means for knowledge generation and clarification during this inquiry. Similarly, I have not seen *Jijnyashu* or self-questioning culture among the students, such as Satyakam Jabala (Chhandogya Upanishad, Addhyaya 4[294]):

"*Who am I? Like the two banks of the river, do I have any other forms? My body is heated, and the fire is heated as well. So, am I fired, too? Heat is also present in the Sun. So, am I a part of the Sun? What is the ocean composed of if there is a drop of water, the water is in the stream, the stream is in the Ganga, and the Ganga is in the ocean? In exchange, what? What's up there? Both the cloud and the water contain drips. Where am I from, then?*"

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[293] लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति स तथा चकार तंहोवाच यद्दोषा लवणमुदकेऽवाधा अइग तदाहरेति तद्धावमृश्य न विवेद ॥१॥

[294] https://gauravsk98.wordpress.com/2020/05/06/story-of-satyakam-jabali/

Reflecting on this context, I could not make the teacher solely responsible because I felt that teacher preparation and higher education in Sanskrit were lacking in the *Shastrartha* and *Jijnyashu* praxis. Therefore, as a result of that situation, I accepted it. I experienced that deep-rooted rote learning practices needed to be influenced by participatory and engaged learning as *Leela* in Vedic tradition, as claimed by contemporary pedagogical practices like the STEAM approach. I believe that if we do so, the learners of Sanskrit can learn and understand Sanskrit based on nature, real life, and socio-cultural activities. From Vedic pedagogical (*Shravana-Manana-Nididhyasana-Samadhi*) application, beyond *Shravana and Manana*, they can focus on *Nidhidhyasana* (achieving and completing) and *Samadhi* (application in a real-life setting and new perspective development)-based practices for different *Leelas*. They can use *Dhaam* as a learning place within and beyond the classroom settings.

**Constructing a Companionable Learning Space as the Students of the Veda and Vedanga**

By the third week of March 2024, I went to Laliguras Sanskrit School as my regular visit. That day, I planned to explore the parallel approaches between Veda and STEAM education. I reached school at 11 AM morning. In the meantime, I spent time interacting with Ajay. While interacting in the hot sun on the school grounds, we felt uncomfortable with the noise of both the road and the students. So, we sat in the teacher's room and started a discussion.

> **I:** *Namaskar, Teacher! Can we discuss the content and teaching pedagogies you used in the class?*
>
> **Ajay:** *Yes. Let's start.*
>
> **I:** *What is the main goal of practicing Yajna?*
>
> **Ajay:** *The practice and preservation of Vedic culture is the main goal of the Yajna.*
>
> **I:** *What does the practice of Yajna mainly cover?*
>
> **Ajay:** *The Vedas have enormous knowledge. Yajnakarma is the experimental practice of that knowledge.*
>
> **I:** *Thank you! What I want to know is whether you used mathematical, engineering, and scientific thinking in Yajnamandapa. Have you thought from this point of view or not?*
>
> **Ajay:** *Is it necessary to think like that?*

**I:** Let's discuss this for a while. Look at this photo taken by the practical class. Here, you have made a square Yajna Mandap[295] by carving and drawing. It has been drawn to give the appearance of a triangle. Aren't squares, rectangles, and triangles mathematical concepts? Mathematics comes automatically when doing Yajna.



**Figure  SEQ Figure \* ARABIC 33**

Creating Mathematical Shapes in Hindu Rituals

**Ajay:** Yes.

**I:** Has the Veda or ritual teacher collaborated with the math teacher?

**Ajay:** We didn't think like this before.

**I:** Wouldn't it be better if we cooperated with an astrology teacher in Lagna and Kundaganita during the construction of Yajna Kund[296]? It would increase the scope of learning areas. It's good that you showed it by doing it, but it's even better if others are also involved in that, isn't it?

**Ajay:** It has to be done.

**I:** Look at this picture. You asked me to give you Arghya[297], and I gave it to you. Why did you do this?

**Ajay:** The Vedas have the concept of Agni and Soma as the presiding deities of Yajna. The Agni Purusha symbol is the sun. Soma is the natural symbol of the moon. Every symbol or representative has its place in Vedic work. Rekhi, or Rangavalli, is made to determine it and kept there. In Nepal, it is performed by men in Yajna, and in South India, it is performed by women daily.

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[295] The spot where Yagya (rituals of Hindus) performs its activities.

[296] The location is in the middle of a Yajna where sacrifices and oblations are performed and the fire is lit.

[297] Offerings of milk, water, fruits, etc. to the deities

**I:** *It is like building a house. If you understand that those who perform Yajna are also going into engineering, religious gurus look like strong engineers. Don't they?*

**Ajay:** *Yes. Where has society understood this? We teachers did not think like that.*

**I:** *Are we not trying to understand or explain?*

**Ajay:** *Nobody shared this idea, and we have not done it. It is necessary to dig further.*

**I:** *Thank you. Let us discuss why there is a need for and usefulness of Yajna Karma. Does it also dig something up?*

**Ajay:** *Charu[298] is burned in it to purify the environment. The reference to environmental purity is in the fourth chapter of the Shukla Yajur-Veda. It is useful for both humans and non-humans.*

**I:** *What does a human get by doing yajna?*

**Ajay:** *Look, the foundation of science is life (Prana or Purusha). The gross form of life is the sun. There is no creation without Prana, the sun, and Rayi, Prakriti, or the moon. This is a bigger concept than human welfare.*

**I:** *After saying 'save the planet', instead of saving the earth, the Vedas encourage us to save all the planets that we believe in. Am I right?*

**Ajay:** *There is no fire without Prana. There is no creation without fire. Only we who have a mortal body can save this. From where? It only means no harm. It is only thanks to the one who has driven the sun and given it by offering Arghya and salutation. When the students don't thank me, it hurts me. Should we empathize with the moon, sun, and earth?*

**I:** *You raised a serious question. What do the Vedas say about fire?*

**Ajay:** *The Veda refers to Ahavayagni, i.e. the fourfold fire like the traditional Agenu of the house. We have also used the square shape in the Yajna Mandapa. There is also a reference to semicircular fire in the Vedas. Such fire rituals are performed for city planning. Dakshinagni is round. Such yagna is performed considering the sun as a deity. In Ashwamegha Yajna[299], this ritual is performed.*

After a conversation with Ajay, we realized that Vedas are subjects related to learning, practice, and relearning to learn Vedic Sanskrit and mathematics. We linked

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[298] *A mixture of pure things that resemble good smell and is used as an Ahuti (offering) in Yajnas.*
[299] *A Vedic ritual in which a ruler releases and protects a horse to show off their dominion power*

it with the Veda, Mathematics, and Astrology curriculum of Gurukuls/Sanskrit schools. The design and implementation of those curricula did not seem to interconnect. Therefore, we concluded that treating Sanskrit students as professionals in language and culture was a product of single-minded thinking. From the perspective of theology, bringing the knowledge and skills that have already been acquired to life and making them practice was the main strategy of the teaching method of the Vedas and rituals. Therefore, whatever we heard about the Vedas and rituals, whatever we reflected on—that was not complete; transforming our life according to that was our aim. We promoted mutuality between the learning of language and mathematics as a foundation. After that, we envisioned enriching ourselves as the doers, or *Brahmas*. Therefore, we learned and applied these subjects based on practical exercises. This helped us realize that Vedic teaching is not just a subject but an integrated approach.

Being a *Karmanist,* an educator, and a part (*Vyasti*) of Vedica *Karmakanda*, I followed Bhagavad Gita's (4.28[300]) classification of five kinds of *Yajnas* (*Dravya*, *Tapo*, *Yoga*, *Svadhyaya*, and *Jnana*) for the wellbeing of an individual or the society at large. Among five *Yajnas*, I focused on *Svadhyaya* and *Jnana.* At that time, my *Yajnas* (*Yajnasamstha*) system was based on Shankhayana Grhyasutra's[301] rules, *Pakayajnas*, *Haviryajnas,* and *Somayajnas*. As a project task, I followed the rules of *Pakayajnas* because we did *Charu Paka*[302] for using cooked (food) items. Pakayajnas allowed me to follow the *Alpa*[303] system as these were done on a smaller scale, like a short project. These *Yajnas* were also linked with sanskaras[304]. Thus, we planned to continue this type of collaboration another day.

**Deconstructing a Companionable Learning Space as the Students of the Veda and Vedanga**

I entered the Laliguras school at the same time to meet the same person the very next day. We discussed, read books, shared ideas, and concluded our findings. Finally, we got parallel ideas that Vedic education prioritized multi-inter and

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[300] द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे । स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥४-२८॥

[301] पाकसंस्था हविःसंस्थाः सोमसंस्थास्तथापराः एकविँशतिरित्येता यज्ञसंस्थाः प्रकीर्तिताः - *Shankhayana Grhyasutras*

[302] चरुपाकेन कर्त्तव्ये यज्ञभेदे स च यज्ञः वृषोत्सर्गादिहोमः । - *Vachaspatya*

[303] पाकः अल्पः बालकसाम्यात् प्रशस्तो वा यज्ञः । अल्पयज्ञे ३ प्रशस्तयज्ञे च यथाह "त्रयः पाकयज्ञः" - *Vachaspatya*

[304] पाकयज्ञाः अल्पयज्ञाः प्रशस्तयज्ञा वा ।...कथं प्रशस्तत्वम् उच्यते यस्मादेतेषु संस्कारा उच्यन्ते । - *Vachaspatya*

trans-disciplinary. In this context, we linked Panini's interpretation as the innovative hub of learning and multidisciplinary linkages of Vedangas (Mahesh et al., 2023), Koirala's (2020) interdisciplinary claim as Trigunism like Shaldilyopanishad's Om and Pangalopanishad's super knowledge (Karmendriya[305], Jnanendriya[306], and Buddhi[307]), and Oberlies's (2020) explanation based on Yajur-Veda's (32.8[308]) board concept as an issue linked with transdisciplinary approach. This helped us identify parallel ideas in Veda and STEM education.

We also analyzed it from a pedagogical point of view. In this context, we found that exemplary *Jnanayogi*, *Karmayogi*, and other multipurpose educational theories in various fields were central to Vedic education. In this education system, teaching and learning were done through *Shravana, Manana*, demonstration, discussion, debate, and *Shastrartha* and *Vimarsha* on a particular subject. According to the Vedas, the teacher inspires, informs, tells the truth, guides, educates, and helps in self-realization from a deconstructivist pedagogical standpoint. For example, we linked it with the Bhagavad Gita's exploration of Lord Krishna as a teacher who links deconstruction to pedagogy (Kamali, 2021) and the root of disciplinary integration, like Vedanga views, and symbolic/metaphoric representation. This helped us understand the Vedas as a pedagogy rather than an epistemology and a religion.

**Reconstructing a Companionable Learning Space as the Students of the Veda and Vedanga**

By the end of the third week of March 2024, we began reconstructing knowledge from other pedagogic perspectives of the Vedic worldview. In this context, we were impressed by Shatapathabrahmana (11.5.6.6-7[309]) and Taittiriyaranyaka (2.10.1[310]), which explored the recitation and *Yajna* tradition that seemed like the Veda. I shared Prof. Dr. Vidyanath Koirala's argument from the book Asmakam Sanskritam, grade 9, connecting with Bhagavad Gita's (4.28) *Yogayajna* approach, which was eye-opening for us. It explored the interconnection of *Yogayajna* of

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[305] *An organ of action is anything that may be used for speech, grasping, walking, excretory excretion, or reproducing, for example.*

[306] *An organ of Sense like five senses (hearing, touch, sight, taste and smell)*

[307] *The existence of awakening, paying attention, watching, becoming aware of, studying, and regaining consciousness. Rigveda and other Vedic texts include several references to the word Buddhi.*

[308] एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा । कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च

[309] तदु हैतत्तपस्तप्त्वा परमं ब्रह्माऽन्वविन्दत्

[310] वाङ्मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितम् । आविरावीर्म एधि वेदस्य म आणिस्तः

Devnagari letters with recitation as *Vyasti* as each letter is a single part of the human body (like Vedanga's interconnected approach) and *Samasti* as the whole body (Veda's holistic approach). Being silent in *Yogayajna* Dr. Koirala explored that energy is brought to the forehead by the pronunciation of the letter "अ," to the face by "आ," to the right eye by "इ," to the left eye by "ई," to the right ear by "उ," to the left ear by "ऊ," to the nose by "ऋ," and to the cheeks by "लृ." to the upper lip by "ए," to the lower lip by "ऐ," to the upper teeth by "ओ," to the lower lip by "औ," to the *Murdhnya* by "अं," and to the mouth by "अः". The letter "क" drives energy to where the shoulder and arm join on the right side. Similarly, the letter "ख" flows energy on the right elbow, the letter "ग" on the right elbow, the letter "घ" at the bottom of the fingers of the right hand, the letter "ङ" on the tips of the right hand and fingers, and the letter "च" on the left shoulder joint.

At that time, we continued our sharing. Thus, we learned that letter "छ" drives energy to left elbow, letter "ज" to the left wrist, letter "झ" to the bottom of the fingers of the left hand, letter "ञ" to the tip of the fingers of the left hand, letter "ट" ले on the joint of the right heap, letter "ठ" on the right knee, letter "ड" on the right buttock. letter "ढ" at the bottom of the toe of the right foot, and the letter "ण" at the tip of the toe of the right foot. Similarly, the letter "त" flows energy in the left buttock joint, the letter "थ" in the left knee, the letter "द" in the left buttock joint, the letter "ध" at the bottom of the left toe, the letter "न" at the bottom of the left toe, letter "प" on the right side of the back and chest, letter "फ" on the left side of the back and chest, letter "ब" on the back, letter "भ" in the navel, letter "म" in the stomach, the letter "य" drives energy into the heart, letter "र" in the upper part of the right shoulder, letter "ल" in the shoulder blades below the neck, letter "व" in the upper part of the left shoulder, letter "श" in the area from the heart to the right hand, letter "ष" in the area from the heart to the left hand. Letter, the letter "स" in part from the heart to the big toe of the right foot, the letter "ह" from the heart to the big toe, "ल" from the heart to the circumference of the face, and "क्ष" from the heart to the stomach.

In that situation, a cultural practice known as the *Upanayana* ceremony (Larios, 2017; KadekSurpi, 2021) seemed more theological practice, and we linked it with the *Bhakti* path. Thus, we connected it with inquiry theory, such as *Shravana*, listening and chanting: *Bhakti* Path; *Manana*, for in-depth learning through *Prashnas*, dialogue, or *Jnana* path; *Nididhyasana*, for the notion of contemplation or *Karma* path (Ferrer, 2018); and *Samadhi*, or perspectives for production or creation uplifting path (Adhyatma Upanishad, 33–35). Therefore, we interpreted the context as a product (perspective, or *Samadhi*) and started thinking, feeling, and acting (sharing) as a process to explore multi-faceted inquiry and multi-layered understandings as an iterative approach.

**Figure SEQ Figure \\* ARABIC 34**

*Product and Process Learning Based on Theoretical Lens*
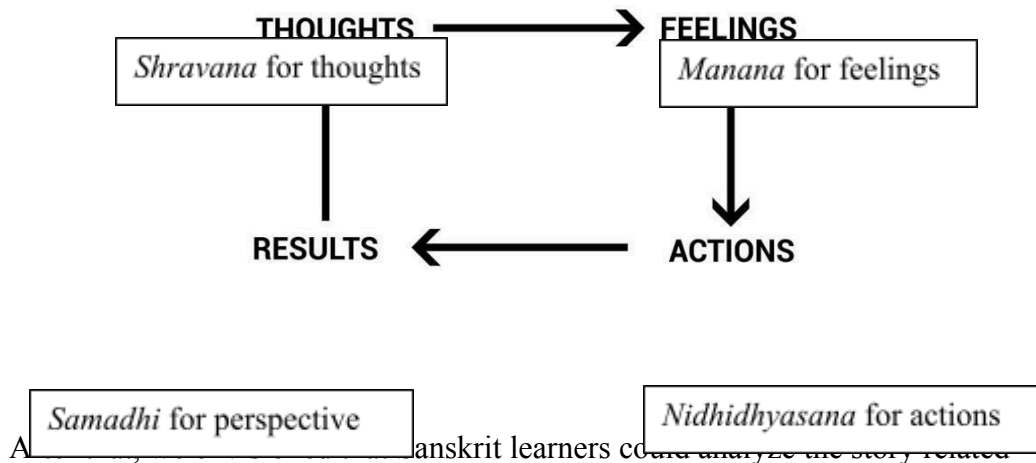


A[...]anskrit learners c[...] to Draupadi[311]'s undressing based on *Shravanachatushtaya* theory, overshadowed by contemporary practices. In that story, *Dharmaraja*[312] Yudhishthira[313] only listened to the arguments in the assembly. He only removed the spirit (limitations) that caused harm. He did nothing more than that. He continued to gamble and bet on everyone. Therefore, hearing experienced and acting as a believer, is not like an agency of revolution. *Mahatma*[314] Vidura[315] objected and continued to question. He did not move for change or exert his power. This caused the problem. Shrikrishna used his power or

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[311] *The wife of Pandava (context:Mahabharat)*
[312] *An ideal person for justice and discipline.*
[313] *One of the Draupadi's Husband and King of the Indraprastha.*
[314] *An ideal person for ethics and logic*
[315] *The brother of Kuru king Dhritarashtra and the prime minister of the Kuru kingdom*

followed *Nididhyasana*. He saved Draupadi from being naked. Draupadi's rebellion and her desire for liberation took the form of *Samadhi*. *Samadhi* was forced to struggle. After the struggle, *Dharmaraj* was established. Therefore, in *Shravanachatushtaya* theory in its original form, Sanskrit students and teachers can also develop critical views. They can link it to Frerier's pedagogies of the oppressed.

At that time, we highlighted insufficient focus on the transformative professional development of my collaborators, including me (Dhungana, 2021): Koirala, 2022). We critically reflected on our dislike of work, little ambition, unwillingness to take responsibility, participatory communication and collaboration, integrated thinking and actions, and the journey towards critical self (dualist or egoist) to transformative self (non-dualist or non-egoist). At that time, we realized that it overshadowed the 'Pedagogy of Hope' and was an obstacle to pursuing alternative visions of life and society as critical pedagogy (Luitel et al. 2022). It helped us develop a new hope for promoting meaningful, authentic, and inclusive education.

We also anticipated that Sanskrit learners could apply Gandhari[316]'s conclusion about her wedding for empathy, healing, collaboration, survival, discomfort, protection, justice, creative agency, and art. In this context, we found the story of Bhishma[317] going to Gandhar[318] to get permission to marry Dhritarashtra[319] with Gandhari. Shakuni[320] and her father explained to Bhishma that this could not happen due to Dhritarashtra's blindness. But Gandhari argued with Shakuni about her decision to marry Dhritarashtra against her father's wishes. To live and feel like Dhritarashtra, she adhered to it throughout her life, deciding to be blindfolded for the rest of her life. Thus, she was that representative of standing in Dhritarashtra's shoes, to keep Dhritarashtra on and lift Dhritarashtra to his life with an empathetic sensibility. These events and context empowered us to develop our prior knowledge and comfort zone. We embodied interpretive skills from Gandhari's action.

**Constructing a Companionable Learning Space as the Sanskrit Professionals**

After a dialogue with my inquiry collaborators in March 2024, a question arose in my mind: Are Vedic pedagogies being used in the classrooms of Sanskrit schools and Gurukuls? To gain field-based experience, I witnessed Mr. Amar's and Mr. Atul's

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[316] *The wife of King Dhritarashtra and mother of prince Duryodhana*
[317] *Grandfather of Yadhishthira and Arjuna.*
[318] *The father of queen Gandhari*
[319] *A king of the Kuru Kingdom in the Hindu epic Mahabharata who was the father of the Kauravas*
[320] *The brother of queen Gandhari*

classes and conversed with them. Analyzing Amar's practice, I linked his teaching method to *Shravana,* which is paying special attention to the message at the beginning and end of the lesson. His focus on practicing a lot seemed like *Nidhidhyasana*. His argument about using both inductive and deductive methods seemed influenced by contemporary and so-called modern practices.

In the context mentioned, Mr. Amar used modern methods such as textbooks, lectures, and question-and-answer methods. Then, we discussed the functional grammar approach, storytelling method, *Prashna* method, translanguaging approach, problem-solving method, and dialogue method. In the middle, Mr. Amar highlighted conventional activities such as dictation, recitation, and reading comprehension during teaching and learning. I discussed this with Mr. Amar. The conversation with Mr. Amar made me realize both the limited use and maximized ignorance of Sanskrit methods. It reminded me that the curriculum we developed includes similar methods and procedures. Thus, it unpacked me of my shortcomings rather than the teacher's.

Figure  SEQ Figure \*
ARABIC 35
*Accountability of Self*

Mr. Atul presented his practices by highlighting logical processes while teaching literature. He mentioned that he also used methods of argumentation and thinking-contemplation, such as *Vada* (debate), *Jalpa* (contentious argument), and *Vitanda* (destructive critique), as mentioned in *Nyayadarshana* (Nyayasutra 42, 43, 44). It was interesting for me. He also argued for inductive and deductive methods, translation methods, communicative approaches, lectures, demonstrations, question and answer, discussion, role-playing, etc. I strongly believe in conducting activities such as recitation, rhyme reading (individual or group), reading aloud, silent reading, narration, etc. After that, some similar and some different collaborative' practices made me think about my working style again. However, I learned something about the practice of the Vedic method, and I realized that I had to find more. All three of us agreed on the discovery and use of Vedic pedagogies. Accustomed to modern learning practices, we decided to go for evolutionary change rather than revolutionary change with contextualized thinking and practices.

**Deconstructing a Companionable Learning Space as the Sanskrit Professionals**

I reflected on my childhood several times during this inquiry. Towards the end of March 2024, such practice became very important to me. I focused on my Veda

learning. I learned that the Vedas, a large body of knowledge originating in ancient praxis, were the foundation for a history of formal setting-based group-learning-pedagogy (collaboration) and self-learning-pedagogy (heutagogy or *Svaddhaya*) with the practices of co-creation in learning (Larios, 2017). Vedic Pedagogy remained a dual process in *Upadesa*[321] and *Svadhyaya* (KadekSurpi, 2021). That was the primary means for disseminating the information and experiences gathered by Hindu *Rishis* (Shivananda, 1993). Thus, it was believed that the Vedas were revelations of truth invested by *Rishis,* acting as spiritual messengers. The four layers of Sanskrit learning pedagogies were argued by KadekSurpi (2021) as the Vedic hermeneutic patterns and the principle of comprehensive Vedic interpretation. *Sandhi* (grammatical rule analysis of the composite words), *Padartha* (systematic explanation), *Vakyaartha* (constructing the entire sentence in a simple grammatical form), and *Bhavartha* (text summary) were those pedagogies. I shared my learning with my collaborators. I examined their practices, and they were satisfied with their methods.

The next day, I went to the school with a six-step procedure based on Panini in conventional Sanskrit learning, such as *Vyakarana, Padarthokti, Vigraha, Vakyayojana, Akankshya*, and *Visesokty*[322] (Fernquest, 2020). The common Sanskrit teaching inductive approach known as "*Vyakarana*" involved word discrimination or grammatical parsing of the text. Similarly, other well-known Sanskrit pedagogies were "*Padarthokti,*" which interpreted the piece of writing word for word, and "*Vigraha,*" which investigated how the Sanskrit text has been reinterpreted. "*Vakyayojana*" referred to rearranging sentences to create a more organic and continuous arrangement of the text; "*Akankshya*" was a method of posing rhetorical, Socratic inquiries; and "*Visesokty*" referred to particularities such as a higher-order literary analysis akin to Sanskrit. At that time, they were also somehow happy with their practices.

I briefed Panini's grammatical approaches and Sanskrit teaching, which was replaced from the late nineteenth century until the 1970s with the pedagogy of classical languages, namely Greek and Latin (Fernquest, 2020). During this conversation, we realized that the three main components of grammatical approaches

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[321] *A form of teaching, learning or instruction with the spiritual guidance provided by a guru or spiritual teacher.*
[322] पदच्छेदः पदार्थश्च विग्रहो वाक्ययोजना । आक्षेपश्च समाधानं व्याख्यानं षड्विधं विदुः ।। - अनुसन्धानपद्धतिः *(प्रकाशः तिवारी)*

were the Monier-Williams' dictionary (Monier-Williams, 1963), Whitney's Sanskrit grammar and dialect approach, and Lanham's Sanskrit reading with vocabulary and notes that seemed new to the Nepali context.

**Reconstructing a Companionable Learning Space as the Sanskrit Professionals**

By the end of March 2024, as a Sanskrit professional, I learned, applied, and implemented constructivist, collaborative, integrative, reflective, and inquiry-based learning pedagogies for multi-loop learning (Rogers, 2013) during my professional journey. Thus, I encouraged collaborators to give more attention to these pedagogies. I also highlighted that focusing on participatory and engaged pedagogy, such as teamwork, action inquiry, presentations, project work with the ideas of inquiry, and investigative processes (Stroud & Baines, 2019) were new-normal pedagogies in Nepal. After that, we shared our ideas and Googled for more activities and inquiry papers. I experienced that my collaborators were curious to learn and apply new pedagogies.

I also shared a contemporary Eastern perspective, such as Aurobindo's philosophy of an integral education approach (Sindhuja & Ashok, 2023) that is compared to the multi-inter- and trans-disciplinary approach integrative or STEAM education. It explored how integral education and integral pedagogy are two educational philosophies aimed at transforming the student by interrelating with one another for mutual benefit, indicating *Ardhnarishvara* by claiming *Purush* as Vedanta and *Prakriti* as Tantra. It explored dualistic and transcendental notions based on *Brahma*. Finally, we reviewed the extreme claim that Sanskrit has everything. We needed to explore more of the time and context-honored ideas and approaches of ancient times. We realized the need to contextualize some ideas and approaches according to time and context. It also motivated us to reflect on our learning based on *Leela* as diversity in activities and *Dhaam* as a place for learning.

**Constructing a Companionable Learning Space as the Educators of STEAM and Vedanga**

During the inquiry, many questions arose in me. With those questions, I again interacted with the collaborators in the first week of April 2024. As a STEAM learner, I questioned myself: can I provide conceptual knowledge and abilities in STEAM-based pedagogy and their actual application in classroom teaching and learning (my *Leela* and *Dhaam*)? Can I encourage transformational learning by putting the learner's creativity at the core of STEAM pedagogy design, allowing them

to create their own method to interact and solve real-world problems? Can I focus on pedagogical methodologies such as inquiry-based learning, project-based learning, art-based learning, and ICT-integrated learning, as well as creating teaching resources and materials that improve learners' 21st-century skills? Can I create a course that will be learner-centered, ensuring the active involvement of all learners? Can I empower learners and trainees through constructivist and experiential learning methodologies that meet their learning styles, resulting in holistic development? Keeping these questions in mind, I started a conversation with Mr. Ashwin.

During the conversation, we analyzed the collaborative learning process to address the technical (understanding formulas and their application in problem-solving) and practical interests (implementing learning in real-life settings such as architecture or building constructions), as well as the challenges of Hindu culture[323] (developing calendars and fixing time) through mathematical concepts.

We discussed some techniques for adopting creativity, critical thinking, and problem-solving skills through the intersection of mathematical knowledge, cultural skills, and astronomy. We developed the opinion that while facilitating the lessons related to astrology, the learning has been effective while emphasizing practicality and keeping in mind ancient customs and culture. In contrast, mathematical processes such as time calculation, arithmetic, algebra, geometry, and astrology have been effective when taught using a comparative method with modern mathematics. This provided us with a basis for integrating or contextualizing ancient and modern pedagogies.

**Deconstructing a Companionable Learning Space as the Educators of STEAM and Vedanga**

In the second week of April 2024, we did more self-study. It gave us a lot of insight. We also explored the contextualized pedagogies of the Upanishads. During this inquiry, we focused on the Upanisad practices of various learning and dialogue approaches, such as enigmatic, aphoristic, etymological, dialectical, mythical, analogical, synthetic, monologic, ad hoc or temporizing, and regressive methods (KadekSurpi, 2021). The enigmatic approach utilizes perfect comprehension and is mysterious through *Prashna* practices, such as 'What is *Rupa, Guna, Leela,* and

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[323] *Immemorial way of right living through Sanatana dharma.* सत्यं ब्रूयात् प्रियं ब्रूयान्न ब्रूयात् सत्यमप्रियम् । प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥ मनुस्मृति: *4.138*

*Dhaam* of God?' And 'who am I?' These *Prashnas* allow probing questions such as *Vahu-Prashna*, *Vahu-Artha*, and *Vahu-Rupa*.

We compared the enigmatic approach with Socratic practice as parallel thinking and doing. A type of cooperative argumentative discourse known as a Socratic practice involves asking and responding to questions to elicit ideas and underlying assumptions to promote critical thinking. This approach, which bears the name of the ancient Greek philosopher Socrates, is among the most effective and ancient methods of instruction. The main components of Socratic practice include questioning, critical thinking, dialogue, reflection, revealing inconsistencies, incremental learning, emphasizing ethics and virtue, and promoting autonomy. Socratic methods were used in literature, science, philosophy, and ethics, among other areas of inquiry. It works especially well in subjects requiring in-depth concept development and critical thinking.

During the conversation, we found that aphorisms are a powerful way of expression in literature. It had four forms such as *Vaisvanara* (delight in gross things in the state of alertness: action form), *Taijasa* (appreciates wonderful belongings in the state of the dream: thinking), *Prajna* (delightful in the state of experiences: feeling), and *Turiya* (alone or self, without a second, calm, holy, and tranquil in action, thinking or feeling) that were revealed to Chaturmukha Brahma (Devi, 2014). It was based on the forthfolding theory of the Upanishad.

It was argued that 'Om'kara represented the syllables A, U, M, and nada of 'Om'kara, like *Vaisvanara*, *Taijasa*, *Prajna*, and *Turiya* forms of *Brahma* (Mandukya Upanishad, 1.1). Users summarized difficult subjects into brief but memorable sentences in aphorical presentations to get audiences to think and reflect. Sage Narad was a representative of aphorism users. His famous aphorisms were 'Tears for no one.' 'Think about the bullock.', and 'Bhakti is deeply in love with God.' Nowadays, it is called a proverb, saying, 'Practice makes a person perfect' and 'honesty is the best policy'.

In this context, according to the Brihadaranyaka Upanishad, the origin of the word "Purusha" was "Purisheya," which means staying in the fortress of the heart (Devi, 2014). Thus, aphorisms are usually useful for figuring out the concept and what truth or notion you wish to convey. It is the process of employing a cost-effective means of expression, such as putting the idea into the fewest words feasible. It is predicated on the scholarly community you aspire to offer, and you

utilize advancement of understanding of your interpretation in your conclusion. Aphorisms are succinct, to-the-point sentences that convey a moral lesson or a worldly observation.

Continuing the exploration of Upanishad pedagogies, we defined the inquiry of word origins and historical meaning changes as etymology. This was famous as an Upanishad pedagogy in Sanskrit teaching and learning.

**Figure 36**

*Etymological Interconnectedness of Sanskrit Words*
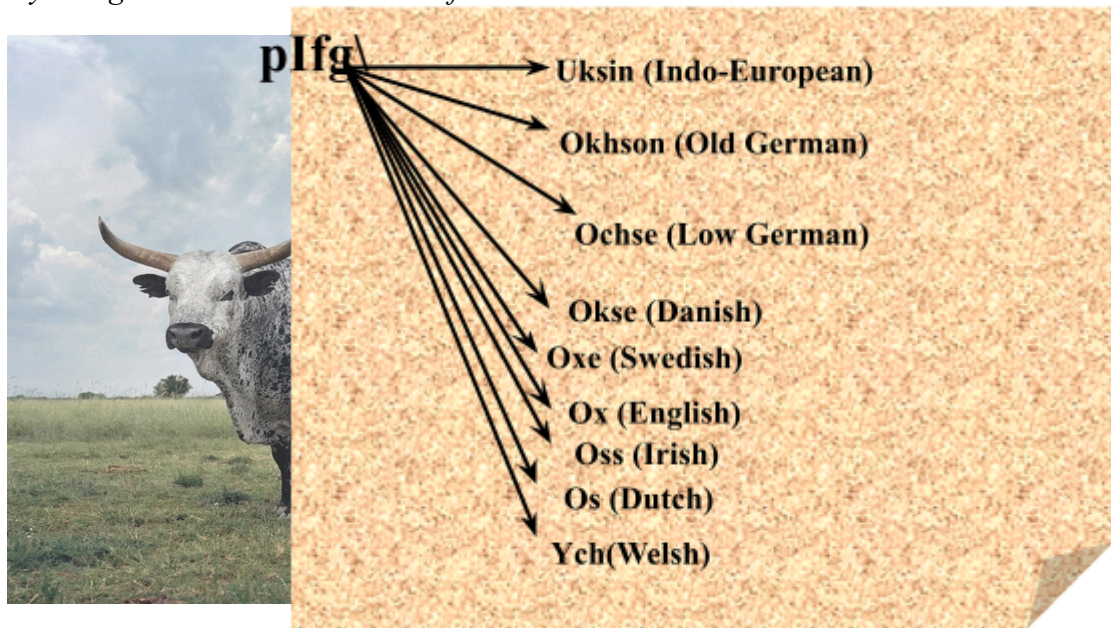


(Ghimire, 2010)

Similarly, we found that the Upanishads also applied dialogical and dialectical meaning-making approaches based on conversational knowledge building (Panta, 2022). The idea that every learner had a "learning style" was supported by Vedic mythology since students frequently indicated a preference for a particular method of knowledge encounter. At the same time, Pandavas[324] learned differently in the same Gurukul, such as the *Vala* (spear) war strategy by Yudhishthira, *Gadha* (mace) war techniques by Bhima, *Dhanu* (arrow) war practices by Arjuna, and *Tarbar* (sword) war strategies by others. Occasionally, a transcendental myth is discovered (Devi, 2014). For example, the Aitereya Upanishad explained how the Atman entered the human head and took on the unique characteristics of the human soul. Similarly, a myth may occasionally be introduced only for humor.

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[324] *Four brothers of Udhishthira (Bhim, Arjuna, Nahakula, and Sahadev)*

behind all of them. The regressive approach was applied in the conversation between Yajnavalkya and Gargi in the same Upanishad. As a learner of the STEAM approach, I felt that these learning methods guided my new academic journey.

**Reconstructing a Companionable Learning Space as the Educators of STEAM and Vedanga**

Finally, By the end of April 2024, we were involved in the Vedic origins, the sources of the Upanishads, to further expand our learning. At that time, we concentrated on the knowledge of *Brahma* in the form of completeness, emptiness, or nothingness (Yajur-Veda, 40.17[328]). In the context mentioned, from a dualistic perspective, there was a tradition in the Vedas of acknowledging completeness (*Purna*) within nothingness (*Sunya*) (Rig-Veda, 10.129.1[329]-2). These dualistic methods relate to the actual origin of human suffering since the 'I' (inner self, invisible or perspective) is dissimilar from the 'We' (outer self, visible, or actions) (Tewari, 2023). These were different but had a nature of co-dependent arising (*Pratittyasamutpada*) of holistic and part views like sky and window. For example, we see the sky from a window and just the opposite. In the verses of Mulamadhyamakarika, *Pratittayasaputpada* was also linked with Lord Shiv, which means non-dual and blissful (ibid.). Thus, it was an approach to connectedness.

From the plurality perspective, *NetiNeti* was another Vedic pedagogical theory for multiple realities. Buddha's skepticism also argues for a similar concept with a genuine connection to reality, like *Samyak-drishti*, and relativistic, empirical learning, like *Mithya-drishti* (Lysenko, 2017), as well as *Para* Vidhya and *Apara* Vidhya's exploration of the Vedas. *Sunya* and *Purna* equally represented mathematical zeros as nothingness, or *Mithya-drishti*, and the sensation of fullness, or *Samyak-drishti*, respectively. It was analyzed as expanding horizons and deeper understanding, thinking and actions, East and West, and science and Sanskrit/art.

Similarly, Vaisheshik-philosophy highlighted openness with logic (*Savitarka*[330]), without logic (*Nirvitarka*[331]), with thinking (*Savichara*[332]), and without thinking

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[328] खं ब्रह्म

[329] नास॑दासीन्नो सदा॑सीत्त॒दानीं॒ नासी॒द्रजो॒ नो व्यो॑मा प॒रो यत् । किमाव॑रीव॒: कुह॒ कस्य॒ शर्म॒न्नम्भ॒: किमा॑सी॒द्गह॑नं गभी॒रम् ॥

[330] तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः; *Yoga Sutras 1.42*

[331] स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का; *Yoga Sutras 1.43*

[332] एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता; *Yoga Sutras 1.44*

(*Nirvichara*[333]). In a similar vein, the *Catuskoti* (fourfold alternatives) of Buddhism by Nagarjuna stated that it is (*Sat*), it is not (*Asat*), it both is and is not (*Ubhaya*), and it neither is nor is not (*Anubhaya*). From the contextualization point of view, zero was an example of a holistic or integrated approach. Zero was related to the idea of a numerical value and the mathematical digit 0. Due to its inability to be either positive or negative, it was also the sole neutral number and idea. It seemed like the middle way of thinking, as Madhyamika Buddhism argued.

Finally,

Based on my experience, the education sector emphasized either teaching or learning as opposite poles. In other words, those who read often did not teach, and those who taught did not read. In Vedic teaching and learning practice, both reading and teaching were found according to Guru tradition. Thus, it seemed relevant to find a middle path for that. In this context, we adopted the condition of learning based on four conditions, namely, *Jnani* (inquisitive learner), *Ajnani* (not inquisitive person), *Moodha* (a fool), and *Mumukshu* (a person focused on attaining liberation).

As an inquisitive learner, I always learned like a child. I learned from an expert or a more knowledgeable person. Not inquisitive people were proud of themselves. They did not want to be polite and did not want to learn from others. I also did the same. I was a fool; I was occupied with sensual pleasures, which I did not want to take or share. *Mumukshu* looked simple, flexible, and pure. As *Mumukshu*, I am self-motivated to develop, transform, and not try for rebirth. I embodied my transformative journey.

In this context, I concluded that inquiry, creativity, and cooperation opportunities helped stakeholders become educated and empowered with a broader understanding and a contemporary approach (Devi, 2014) through the transformative learning process. Being a transformative learning process, it was a complex and continued process with a journey of dilemmas, duality, and self-consciousness. So, transformative learning was presented as a continuation of critiquing and motivation for action in this inquiry journey. According to Alhadeff-Jones (2012), transformative learning in education was a more demanding process of conceiving the adoption of "non-dualistic," "dialectical," or "post-formal" methods of thinking that re-framed the way competing topics were viewed. Analyzing the mentioned context, I identified my

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[333] एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता; *Yoga Sutras 1.44*

transformative learning as the requirement for additional practice with various or multi-loop thinking, contextualized actions, and self-consciousness for learning.

My symbiosis of knowledge covers mutualism of knowledge systems (East and West or North and South) that benefit from their relationship in real-life settings like bees and flowering plants. Therefore, this *Prakaran* discusses the leading question: how can the symbiosis of a Veda/Vedanga with the STEAM education impact students' critical thinking, creativity, and problem-solving abilities in Nepal's Sanskrit school education? While discussing the leading question, deals with two probing questions: How might the creative and artistic features of Veda/Vedanga, together with the arts component of STEAM, strengthen the ability of learners for innovative thinking and the application of ancient philosophical ideas to modern professional and social problems in Nepal? (from *Rupa* and *Leela's* perspectives); how can the holistic approach of the Veda/Vedanga paired with the multi- and interdisciplinary STEAM education assist learners in gaining higher critical thinking skills so they can make the links between ancient systems of knowledge and contemporary scientific paradigms while dealing with real-world problems (from *Naama* and *Guna* perspectives)?

These questions highlight new perspectives like Arjuna Drishti[334] (7 > 6 >5 > 4 > 3 > 2 > 1) as an art of the inquiry. It explores a flagging field of symbiosis with the implementation of STEAM approaches and helps to link contemporary approaches with ancient practices.

**Figure 37**

*My Arjuna Drishti with the Convex Lens of Non-duality*
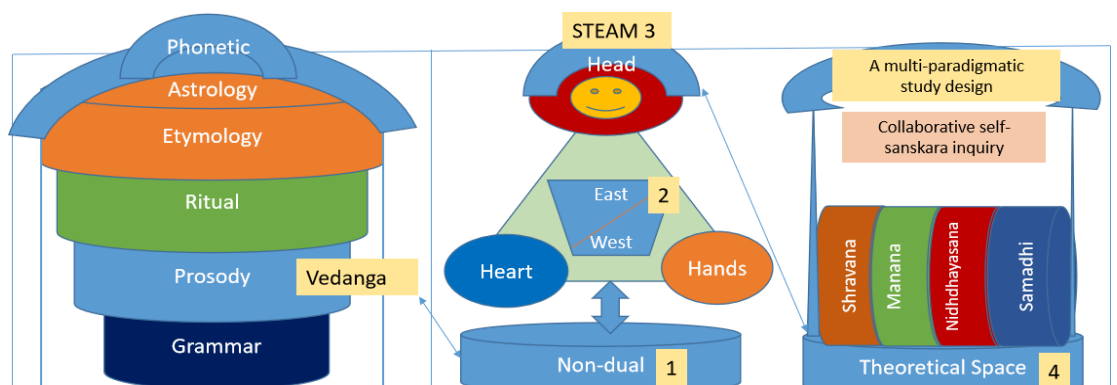


As a transformative inquirer, I envisioned this inquiry as a tiny part of my life cycle. It was a movement like an art (*Leela*) and characteristic (*Guna*) of the sun as

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[334] *A focused target*

well as a visible continuity (like seven collaborators including me) in the same situation because, from the theological perspective, the sun's chariot (*Rupa*) was symbolized by seven horses and experienced from the color of the rainbow as VIBGYOR (*Naama)* (Bhetiwal, 2017). The abbreviation VIBGYOR represents violet, indigo, blue, green, yellow, orange, and red. The fact that horsepower is used not only in Hindu theology but also in modern machines is obvious. From the etymological (terminological meaning) perspective, among them, one person represents the planet Surya or God; another is Vidyeshwar Shiv; the third is the sustainer Vishnu; the fourth is the purity of knowledge; the fifth represents *Akshararamva*, i.e. the creator; and the sixth and seventh personalities were representative of the best personalities. Thus, as a representative of Vedanda and STEAM, in this inquiry context, I sense 7C (collaborators) > 6V (Vedangas) > 5D (disciplines of STEAM) > 4S (the steps inquiry theory > 3H (head, heart, and hands: an approach of STEAM education)> 2H (head and heart: dualistic approach) > non-dual consciousness to encourage symbiosis for mutuality. My circle form represents my non-duality existence as a holistic form, and my spiral form exposes interplay in my duality, like positive or negative experiences and in-betweenness and oneness, *Purusha* and *Prakriti*[335], cognition and emotion, inclusion and exclusion, expansion and compressed forms.

**Table 11**

*The Symbiosis Field of Learning through Self-sanskara*

| Area | Themes | Vedanga student's reflexivity | Sanskrit professional's reflexivity | STEAM educator's reflexivity |
|---|---|---|---|---|
| Symbiosis of Knowing | Art: a process of symbiosis | **Constructing:** Switching and integration of teacher and student-centered methods **Deconstructing:** *NetiNeti* for | **Constructing:** Reciting (as an art) vs. hermeneutic model **Deconstructing:** Banking *Mantras* | **Constructing:** Importance of 64 arts in education **Deconstructing:** Relevance of Upanishad approach |

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[335] *The eternal and unchanging consciousness or self (Purusha) and the material universe with nature and matter.* मूलप्रकृतिरविकृति- र्म्हहदाद्याः प्रकृतिविकृतयः सप्त । षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः ॥ सांङ्ख्यकारिका

| | | thinking differently **Reconstructing:** East-West symbiosis for mutuality | and *Slokas* vs. Constructiveness **Reconstructing:** One-size-fits-all vs. co-development through art | **Reconstructing:** Art for Epistemic Pluralism |
|---|---|---|---|---|
| | STREAM approach: a flagging field of symbiosis | **Constructing:** Ecological consciousness for co-culture **Deconstructing:** Presence of Prakriti and Purush for sustainable development **Reconstructing:** Shifting me to we for more diversification | **Constructing:** STREAM approach for developing holistic learners in Sanskrit education **Deconstructing:** STREAM approach for a deeper understanding **Reconstructing:** STREAM approach for a reflective learning | **Constructing:** Inquiry-based learning for broadening thinking **Deconstructing:** Designing thinking for integrative processes **Reconstructing:** Building relationships for practical purposes |

Therefore, this *Prakaran* discusses the symbiosis of a Vedanga concept as a *Jnana* approach (Chandrashekara, 2023), with the STEAM approach impacting students' critical thinking, creativity, and problem-solving abilities in Nepal's school education. The *Prakaran* mainly focuses on the ideas of inquiry and investigative processes (Stroud & Baines, 2019) through pedagogical interventions. While focusing on pedagogical intervention, collaboration, coordination, cooperation, and co-creation were essential foundations. The *Prakaran* highlights engaged pedagogy backing critical thinking, creative thinking, problem-solving skills, and transformative learning (Mezirow, 2018) in STEAM, which argues a perspective of multi-, inter-, and trans-disciplinary approaches that move towards multi-loop and use in real life.

**Art: A Process of Symbiosis**

To broaden my understanding through art as *Leela* (activity or project), I scheduled classroom observation at Laliguras Sanskrit School in May 2024. During the observation, I followed the assessment for learning (Black & Wiliam, 1998), care pedagogy as a moral theory that states that relations among people are often understood as just a practice (Kolarić & Taczyńska, 2022) with identifying diversity and promoting it for understanding and respecting human beings, and art-based pedagogy, such as arts as curriculum (*Rekhi*[336], *Rangaballi*, and chanting Slokas or *Mantras* as the content of art curriculum), arts-enhanced curriculum (*Mantra* chanting as the process of delivering contents), and arts-integrated curriculum (use of metaphors). It helped me cultivate better knowledge and skills about my transformational professional development techniques and possibilities.

During the classroom observations, I got a *Prashna*: How many such art-based perspectives lead to different regulatory responses in Sanskrit classrooms? Field visits and conversations were included in my inquiry and exploration for additional thought and dialogue to address the mentioned concerns (Staines, 2020). I was conducting this task in a classroom because I believed my collaborator would enjoy sharing and discussing his responses with me or his colleagues.

On the First Sunday in May 2024, I entered Laliguras Sanskrit School at 7 a.m. and went to see Mr. Amar. Without any delay, we entered the 12th grade. Mr. Amar had a book called 'Sanskrit Bhashavyakaran[337]' in his hand. He took out a board marker from his bag and wrote the revision lesson title on the whiteboard: 'The same attitude, the same vision'. To prepare the learners for the needed switches, Mr. Amar announced that they would be given five minutes to complete instructions, indicate concentration, end the continued activity, call off-task students, give feedback, and start action for revision. Additionally, I appreciated how essential it is to fulfill instructional responsibilities like daily reviews, guided activities, and self-directed practice.

From a physical learning environment perspective (Cleveland & Fisher, 2014), in the classroom setting, I experienced that this classroom was a rectangular cold room, somehow noisy, and a busy roadside with visual distractions inside or outside. The seating arrangement of the class seemed traditional and fixed with tables and

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[336] *Nepali local name and tradition of the Sanskrit word Rangaballi and Vedic tradition*
[337] *Language and grammar*

chairs. There was no flexibility to create small groups in this classroom. This exposed classrooms' physical layout and design, which were not seen as vibrant and playful settings. From the standpoint of the psychological learning environment in the classroom setting (Zandvliet & Straker, 2001), students' participation in academic activities was seen as an application of Freire's banking learning model. Rather than generating new concepts and meanings, their focus was on archiving facts.

However, the great ancestors who gave us wonderful knowledge through Vedas and Vedangas utilized banking and recitational practices, and rote memorization helped us to transfer the knowledge when there were no books; they seemed aware of *Shadanushasana*/discipline of words (Patanjali Mahabhashya[338]) approach. This approach is to be understood as the authority and meaning of the scriptures. So, we must be aware of the use of words according to their purpose and their meaning. Otherwise, it looks like a bad word (Patanjali Mahabhashya[339]). The banking of information without understanding looks like a collection of meaningless words. It is a collection of wood as if it were heaped, and it never burns (Patanjali Mahabhashya[340]). Students did not have more opportunities to engage in dialogue and ask questions, get feedback, make mistakes, and develop more confidently with no nervousness about rejection because of the trust between the teacher and the students. Mr. Amar boosted students' emotional intelligence from the standpoint of the emotional environment, enhancing their self-esteem and trust to prepare for upcoming exams. However, since it was a male-only presence, it disregarded strategies for promoting diversity.

During switching time, Mr. Amar displayed the lesson on the smart board fixed in front of the classroom. Some students took out the book from their bags and concentrated on the text in their books, while others focused on the smart board. Mr. Amar started revising the story-based lesson with traditional verbal patterns, and with the courage to listen patiently, I became busy observing his facilitation. During the observation, I followed the classroom observation protocol for undergraduate STEM, or COPUS (Smith et al., 2013) in this classroom. COPUS with 25 indicators (see annex 13) seemed relevant to the classroom observation because it included two

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[338] शब्दानुशासनं नाम शास्त्रमधिकृतं वेदितव्यम्
[339] दुष्टः शब्दः स्वरतो वर्णतो वा मिथ्याप्रयुक्तो न तदर्थम् । स वाग्वज्रो यजमानं हिनस्ति यथेन्द्रशत्रुः स्वरतोपराधात् ।
[340] यदधीतमविज्ञानं निगदेनैव शब्द्यते । अनग्नाविव शुष्कैधो न तज्ज्वलति कर्हिचित् ।

categories: students' engagement and teachers' engagement. It was claimed that it is reliably used by university faculty.

**Constructing a Companionable Learning Space as the Sanskrit Professionals**

Like most stories, in regular class on the first Sunday of May 2024, Mr. Amar highlighted that the lesson consists of overflowing struggle, experimental processes, errors, and success (McNett, 2016) applying the *Anuvada* (implemented translation only) approach (Hung & Wakabayashi, 2014). During this approach, he translated or interpreted Sanskrit terms. The process of translating or interpreting information from the Sanskrit language or cultural context to the Nepali language and modern context did not seem interconnected. It seemed that Mr. Amar started sharing declarative content based on the lesson and treated the teacher as a manager of complex or guided classroom processes like the executive approach argued. After witnessing the fragmented message presented by the teacher in the class from the lesson, I started connecting ups, downs, and levels of learning in my inquiry context and started questioning myself (Von Glasersfeld, 2012): do I have the same attitude as others? Can I create the same vision with my collaborators? As I learned during this class, the *Rishi* couple (the story's leading characters) showed themselves as ideal for their context. Thus, can I be ideal or not? Such types of reflections helped me link my contemporary thinking and feelings. It was important to me since it allowed me to experience what I learned in class at KU for progressive (a Deweyan model), constructive (a Vygotskian approach), and transformative (Mezirow's approach) learning and how Mr. Amar was doing in the classroom.

I felt that observing in a classroom helped me link new and conventional practices and patterns that were habitual, improve my meta-cognition, discover the pedagogical gaps, become more aware of my subconscious knowledge, explore myself, and find answers to difficulties (Kerka, 2002). I saw a favorable relationship established between students and teachers; however, students were seen waiting for answers from the teacher, like Pavlov's unconditioned stimulus. According to my learning, students' automatic responses to stimuli resulted in reflective abstraction, mostly due to students' cognitive dissonance, which is argued by behaviorist theories of learning. So, I concluded that it was necessary to switch from an Aristotelian (empirical observation) to a Newtonian (self-possessed of both mind and matter) viewpoint because Piaget emphasized the role of disequilibration in the development

of thoughts (Bodner et al., 2001). Students were not encouraged for meaning-making and their critical views.

I conversed with Mr. Amar about the pedagogical context of the classroom. He was seen confident in determinism-based teaching-learning by acquiring declarative and functional knowledge, which has a cognitive domain (Buchanan & Hyde, 2008). During the conversation, he also stressed fact-finding and grammatical understanding. Thus, I experienced that he missed the affective concepts in his way of presenting, which could complement cognitive dimensions by providing opportunities for students to engage with the content in a meaningful way, like linking real-life experiences, conversations, and ethical dilemma story pedagogy (Taylor & Taylor, 2019) as a constructivist approach.

I shared my experience with Mr. Amar: even though the teaching of poetry allowed students to express themselves, I felt that many opportunities for learning through teacher-student collaboration were overshadowed. I wished that it was better to allow for reflective practice rather than listening to the rhymes, understanding the meaning, and sharing them. In other words, I applied Rudrayamal's Mantravidhi (Tripathi, 1996) to teach *Shloka* with *Manana* as a reflective practice and *Nididhyasana* to achieve the targeted learning. Naturally, I had many questions for the followers about the process of just reciting *Mantras* (as an art) or *Shlokas*. Mr. Amar appreciated my critical views and thanked me.

At that time, we witnessed that the learners vigorously construct their understanding of a concept through exploration, reflection, and interaction (Tao & Zhang, 2021) in their transformative learning journey if they have opportunities. If we allow learners to interact, they will not only wait for absolute answers from hermeneutic models, such as *Sandhi*[341], *Padartham*[342], *Vakyaartha*[343], and *Bhavartha*[344] (KadekSurpi, 2021). Thus, while teaching a topic or lesson in a formal classroom environment, knowledge creation may be an important component of effective learning as a practical knowledge creation process (Tyagi et al., 2015). In this setting, supporting the collaborative construction of knowledge fosters deeper learning. It helps students acquire critical abilities, which appear to be the most required and applicable tactics in Nepal's Sanskrit classrooms.

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[341] *Integrative practice for word-making process in Sanskrit grammar*
[342] *Meaning of the words*
[343] *Meaning or message of the sentence*
[344] *Summary of the text*

**Deconstructing a Companionable Learning Space as the Sanskrit Professionals**

While returning residence from school on the first Sunday in May 2024, I started reflecting on myself. I was very keen to see mutuality between cognitive and affective domains (Buchanan & Hyde, 2008) till the end in that classroom. I wanted to see that students were engaged, started thinking, and answered properly, not like active listeners with constant force and speed. They had not gotten a chance with diversity and flexibility to think about the learning based on real-life story context and share it. From the autobiographical lens, I believed that it was not an integral part of the learning dynamics for cognitive and affective teaching-learning approaches because students did not seem interconnected with reflective thinking with the contents presented in the classroom. Students seemed more passive in reflective practice, not thinking beyond the surface (helicopter view) and out-of-box thinking (critical view) for relativist ontology as subjective experience. In my experience, students practiced banking *Mantras* and *Slokas* for reproduction and artistic presentation.

I envisioned not only banking *Mantras* and *Slokas* but also utilizing them in *Tapoyajna* (Bhagavad Gita, 4.28). In this context, it gets justice to the importance of banking *Mantras* as *Mantras* activate the energy nodes of the body. I imagined it with the *Mantrayoga*[345] approach for the mind stilling process as a state of inner peace and serenity, increased self-awareness as a deeper understanding of the self, spiritual growth as one's spiritual connection, stress and anxiety reduction as a tool to reduce stress and anxiety, improved focus and concentration to avoid distractions, emotional healing to help release negative emotions, and physical healing to have the ability to heal physical ailments.

I interacted with Mr. Amar the next day to deal with my concerns. In this process, we analyzed Amar's way of delivering from modern perspectives with constant force and speed, which seemed ineffective then. We realized that focus on Newtonian dynamics (Taylor, 2015) supports meaningful learning through activities like concept mapping, inquiries regarding an event, and the predict-observe-explain process. At that time, we envisioned that if we changed our strategies, students would begin to analyze according to personal constructivism claims. In this context, Freire (1996) also noted that contextualized action leads to reflection, with self-reflection as

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[345] *https://www.rishikulyogshalarishikesh.com/blog/mantras-yoga-definition-benefits-techniques/#*

a process of teaching and learning and a tool for assessment. The need for constructiveness in teaching and learning was the message of classroom observation, echoed from our perspective. In this regard, our understanding once again proved that constructiveness was a method for solving issues using fresh resources or old ones freshly. Thus, we sensed that we most likely have not employed constructivism if a solution does not benefit stakeholders or make their lives easier.

**Reconstructing a Companionable Learning Space as the Sanskrit Professionals**

During the third day (the first Tuesday of May 2024) of collaboration with Mr. Amar, I experienced many changes. But, still, I realized that many gaps can be improved. Even if Amar tried to become a change agent, I saw that the students' voices were overshadowed. However, the relationships between teacher and student seemed healthy. I founded on the strategy of one-size-fits-all, which seemed irrelevant to the constructive process. I believed that students could apply self-reflective and contextual thinking in a larger sense in the context of classroom settings, but they have not gotten the chance. Few interpretations of experience result in few realities. In the lesson 'The same attitude, the same vision', Mr. Amar did not highlight the interconnected I and us, inner and outer perspectives, as a holistic view of the same attitude and vision. He shadowed silencing and spirituality techniques for the crowding thoughts that students might have. I believe spirituality helps in terms of connectedness or relationships, questioning self-thinking, feeling, and action as a linking concept of whole and part symbiosis.

As a Sanskrit professional, I learned that the co-development of language and cognition, the social environment we lived in, and problem-centered learning (Taylor, 2015) were the other areas to address. Thus, I shared my ideas with Mr. Amar through our short conversation. This conversion helped us decode a picture of our ongoing learning or practice. After that, we shared the ideas of Vedic linguistic art as the *Beejakshar* approach. Analyzing our praxis of chanting Chandi[346], found we found *Beejakshars* have been used in *Mantras* and defined that *Beejakshar* means a letter that contains infinite power like a seed. In this context, we learned that just as a huge banyan tree is contained in a small seed, similarly, the small letter in which the supreme power of consciousness blossoms is called *Beejasakhar* (Chhandogya Upanishad, Adhyaya 6). Apart from this, the art of forming names or verbs by adding

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[346] ॐ ऐं ह्रीं क्लीं चामुण्डायै विच्चे

suffix (Laghusiddhantakaumudi, 1.4.14[347]; 1.4.17[348]; 3.8.78[349]; 4.1.2[350]); the art of forming new words by adding prefixes or suffixes (Rig Samhita, 4.58.3[351]); the art of creating new words by combining (*Samaasa*) and compounding (*Sandhi*) according Sanskrit grammar; the art of reading *Akshyar* by separating them or by matching the rhythm; read aloud, chanting, reading slowly or fast were some examples of Vedic linguistic art for us. It also made us realize the importance of our practice.

Then, drama-based instruction was put into practice using a range of drama activities, including role-playing, writing in characters, creative thinking, reader's theater, creative drama, process drama, and tableau. Because it felt easy to include letters, postcards, journals, notes of journalism, documents of interviews, ads, poems, appeals, messages, treasure maps, captions, newspaper headlines, and more, Mr. Amar rapidly became familiar with writing in or outside of his conventional role.

As per my learning, relativist ontology held reality as a subjective experience (Denzin & Lincoln, 2005) and was not like bookish knowledge. Being Sanskrit scholars and professionals, Mr. Amar and I learned that reality was indistinguishable from subjective experience about teaching art based on *Rupa* and *Leela's* perspectives. This goes beyond two people viewing the same external environment differently because their worlds are distinct (Stajduhar et al., 2001); these Rupas (forms) and *Leela* are interconnected and integrated. It made us conscious of ensuring change and transformation. After this, I intertwined the practice of constructive self ("I to We" and "We to I") and the journey of transformative self ("I to I").

**Constructing a Companionable Learning Space as the Students of Vedangas**

At the end of the first week of May 2024, I started a self-conversation based on classroom observations. It helped me be more reflective. At that time, as a student of the Vedas, I reflected that the pursuit of knowledge (*Jnana*), wisdom (*Prajna*), and truth (*Satya*) was emphasized as the supreme humanist determination (MoHRD, 2020). I used to dream of implementing this idea lightly but tightly. It may be the way of knowing and experiencing the world enabled by specific art forms, practices, or even pedagogies (Frazier, 2022) for a Companionable learning space. This learning

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[347] सुप्तिङन्तं पदम्
[348] स्वादिष्वसर्वनामस्थाने
[349] तिप्तस्झिसिप्थस्थमिब्वस्मस् तातांझथासाथांध्वमिड्वहिमहिङ्
[350] स्वौजसमौट्छष्टाभ्याम्भिस्ङेभ्याम्भ्यस्ङसिभ्याम्भ्यस्ङसोसाइङ्योस्सुप्
[351] चत्वारि श्रृङ्गा त्रयो अस्य पादाः द्वे शीर्षे सप्तहस्तासो अस्य । त्रिधा बद्धो बृषभो रोरवीति महो देवो मर्त्या॑आ विवेश ॥

space resembles a symbiosis of philosophy, praxis, society, and the science of the Vedas. Thus, it brought together a range of techniques and views in the praxis of the Vedas.

As a result, I moved forward by concentrating on Sanskrit education based on Indology and incorporating a roadmap for development in the larger field of Oriental philosophy with local cosmology. Particularly, the symbiosis of Indology and local cosmology was my new educational strategy. I focused on the symbiosis of useful themes from Vedic, Buddhist, Kirant, Confucian, and Taoist philosophy, as well as ancestry knowledge. For that, we designed the lesson 'the same attitude, the same vision' but did not implement it as intended. In this context, I remembered the conversations of experts during task teams, teacher workshops, and subject committee meetings of curriculum and textbook development, and they intended that it could help reduce structural inequities and create a harmonious space in society, culture, language, and community.

I started the conversation with Mr. Amar again in the second week of May 2024 and argued based on his content-based command. I shared Khaptadbaba's (2003) argument about the context of a journey from matter to energy for subject experience with him. Khaptadbaba took an example of the four states of matter—solid, liquid, vapor, and energy—and claimed that the fourth state was radiance. I also linked it with the fourth folding theory in educational settings. Living in the lap of the mountains, I have understood it as solid as snow, liquid as a river, steam as a cloud, and the water drop formed by the dynamics and integration of steam as a rebirth after *Samadhi* as a transcendental state or liberation. In the context of liberation, I recited Shiv Shadakshara Stotram (Tripathi, 1996) with the meaning that greetings to him who lives in Omkara's spiritual heart, on whom yogi always concentrates frequently, and who grants his followers all aspirations as well as emancipation:

*Omkaaram Vindu-Samyuktam Nityam Dhyaayanti Yoginah*

*Kaamadam Mokssadam Chaiva Omkaaraaya Namo Namah.* (Rudrayamala)

After that, I experienced that even Mr. Amar became convinced that there was a world in drops of water. At that time, I showed a picture of rivers for further

Figure  SEQ Figure \* ARABIC 38

*Symbolic Representation of Inner-self on Om*



OM SYMBOL MEANING

Transcendental State - Highest state of spiritual joy

Unconscious State - Deep sleep

Maya State - Illusion and a block to the absolute state
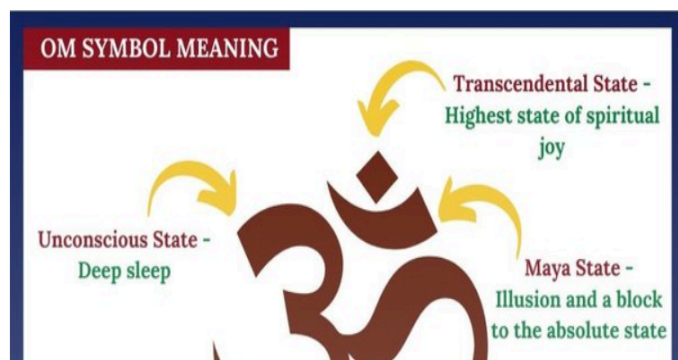
clarity. This helped us understand Khaptadababa's argument that matter had a slow speed and light had a faster speed, called the system of creation. From this example, we came to the common understanding that we should be dynamic, flexible, movable, and vibrant when switching and integrating teacher-centered and student-centered methods. We also agreed that feeling or reflective practice creates speed and would cause vibrations. We concluded that the effect of vibration produces words. We developed the idea what the students did not say was not the vibration of their thoughts. We also agreed to allow them to speak from now on.

**Deconstructing a Companionable Learning Space as the Students of Vedangas**

Utilizing the reflective practices again, as a student of the Vedanga, I concluded that the lesson 'The same attitude, the same vision' indicates the pure and impure reality that was decoded through '*Brahma*'. *Brahma* was defined as a *Nirguna*[352], or nondual, in the Ramcharitamanash (a Hindu religious book based on Lord Ram) and Chhandogya Upanishad. Using co-dependent arising (*Pratityasamutpada*) techniques, Chandrashekara (2023) explored internal differences (*Svagata Bhedas*), homogeneous differences (*Sajatiya Bhedas*), and heterogeneous differences (*Vijatiya Bhedas*). The lesson seemed to deny internal differences (*Svagata Bhedas*) because it did not focus on object-based differences but did on *Brahma*. As per my understanding, being infinite, *Brahma* has no inner distinctions since it does not exist with any individual parts.

Similarly, object-based differences in a plant were presented in relationships among parts like their leaves, stems, branches, roots, etc. I missed the types of context and examples in Mr. Amar's classroom. Thus, I experienced that the students studied technical rationality (Rezaee & Ghanbarpour, 2016) as a rote memorizing practice (*Ghokante*[353]), but they were unaware of memory enhancement (Rajaram, 1921) through thinking differently and thinking again in the learning process. Through focused conversation, we shared our perceptions after school to bring more clarity to this issue.

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[352] *A theory of a formless deity, according to which god does not exist in any certain shape or possess any specific characteristics.* नमामीशमीशान निर्वाणरूपम् । विभुम् व्यापकम् ब्रह्मवेदस्वरूपम् । निजम् निर्गुणम् निर्विकल्पम् निरीहम् । चिदाकाशमाकाशवासम् भजेऽहम् ॥१॥ रुद्राष्टकम्; तुलसीदास, रामचरितमानस

[353] *A recitational interpretation of the Sanskrit shloka -* पुस्तकस्था तु या विद्या,परहस्तगतं च धनम् । कार्यकाले समुत्पन्ने न सा विद्या न तद् धनम् ।। *Chanakya Neeti*

During the conversation, I highlighted an argument based on homogeneous and heterogeneous differences. As male educators, Mr. Amar and I looked homogeneous; however, we had differences as human beings and some technicalities in our profession. Thus, we realized that we had homogeneous differences (*Sajatiya Bheda*). However, each person's Brahma lacked the qualities of homogeneousness since no other entity matching *Brahma* exists in any person (Chandrashekara, 2023). Similarly, the distinction between the two items belonging to different classes, like Mr. Amar and his book, was known as the heterogeneous difference (*Vijatiya Bheda*). However, the *Brahma* of each person lacked the characteristics of heterogeneity since no other entity may conceivably belong to the class yet. In such a situation, the learner can question how we can find the same attitude and vision in a person. After questioning and communicating the mentioned concerns, new ideas were created in collaboration with teachers and students. Unfortunately, in that class, I felt that the student's critical thinking did not find a place. After some discussion, Amar accepted my argument along with his realization. This made both of us excited for further learning.

Finally, we envisioned the teacher as a facilitator with various contemporary perspectives, such as materialist to spiritualist, cognitivist to critical, and philosophical to practical, and the learner as an inquisitive, critical, and transformative professional (Luitel, 2022). In this context, Habermas's technical interests (Grundy, 1987) as a body of pure knowledge with ideas symbolic, abstract, and formal (Luitel, 2013); practical interests as interacting or dialectical healing; and emancipatory interests as Gauri (Saraswati) and Kaali concepts, birth-death-rebirth beliefs, were explored by Luitel (2022). These interests seemed relevant to contemporary teaching-learning processes. Similarly, Mukhopadhyay (2019) defined unconditional love as an emancipatory need for equitable behavior. Comparing the context with the STEAM approach, Luitel (2022) viewed the STEAM lens through im/pure, *Neti-Neti*, co-dependent emergence, transdisciplinary interaction, and cultural contextualization. These new insights helped me re-engineer the education system and address global issues through a Vedic educational approach. Concerning alternative outlooks on conceptualizing learning based on Vedic notions (Hopwood, 2024), we discussed the use of terminological, thematic, and literal meanings of words such as Shiv (God) and Shiva (dog/jackal), *Sakrit*[354] (once) and *Shakrit* (excrement or shit), *Sakala* (total) and

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[354] *An argument for appropriate pronounciation* - यद्यपि बहुनाधीशे तथापि पठ पुत्र व्याकरणं । स्वजनः श्वजनो मा भूत , सकलं शकलं सकृच्छकृत

*Shakala* (a piece), and *Svajana* (one's people) and *Shvajana* (dog). This discussion assisted us in implementing the Upanishadic notion of reality and thinking with negative alternatives, such as *NetiNeti,* meaning neither this nor that.

**Reconstructing a Companionable Learning Space as the Students of Vedangas**

As students of the Vedanga, we were attached to the positionality of multi-layered thinking (Smith, 1986), such as when beliefs journey for truths, a diverse side performs. After that, beliefs were converted into the world's wisdom traditions. Truth (*Satya* or *Sat*) signified the perpetual existence of *Brahma* (Chandrashekara, 2023). As Vedangas scholars, we also learned that truth is the entity about which our thoughts remain constant and transcends the boundaries of the past, present, and future. I understand that Jagadguru Adi Shankaracharya's argument about 'only one *Brahma*[355] that is me' is non-dualism or supreme truth/*Paramatma*. In this context, the soul/*Atma*[356] is not separate from *Brahma*. Thus, Shankaracharya did not believe in the existence of *Maya* (false truth and an illusion). However, I consider *Maya,* as a practical truth that Buddhism accepts. Thus, the supreme truth and practical truth of Buddhism (Lysenko, 2017) were duality for me. Similarly, material and spiritual energies, edible and inedible things, and liberation and bondage are examples of dualities.

Jagadguru Nimbarkacharya considered both non-dualism and dualism to be correct because even though the ocean and its drops are different, they can also be considered as one. We connected it with *Vyasti* and *Samasti* or Veda and Vedanga's approach in this inquiry context. Jagadguru Ramanujacharya explored the existence of only one *Brahma*, but with multifold realities, just as the branches, leaves, fruits, and flowers of a tree are its different parts, there is diversity in the same tree. Similarly, *Jiva* (soul), *Maya,* and *Paramatma* are special qualities of God. That is why this philosophy was named qualified non-dualism. These *Vahu-rupas* (qualified non-dualism, non-dualism, dualism, non-dualism, and dualism) helped us to generate the *Vahu-artha* of symbiosis. In this context, Chandrashekara (2023) explored that *Brahma* is pure existence and consciousness, also known as *Jnana* (Chit). This means that knowledge and truth are reciprocal concepts, which Mr. Amar missed in his class. We analyzed it not only from the Eastern Wisdom Traditions but also from the East-West symbiosis perspective.

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[355] अहं ब्रह्मास्मि
[356] अयम् आत्मा ब्रह्म

During the discussion, we explored the recent debates in the West about our discussion. In this context, Hopwood (2024) argued very differently and used the term 'dangerous' to refer to theorizing the East-West symbiosis perspective. Interestingly, it was argued that symbiosis was useful in the struggle for a better world. He named it after post-abyssal thinking. Post-abyssal thinking remains visible to non-Western ideas. For us who cheered in the Battle of East and West, the new notion of global knowledge, lines drawn between North and South, West and East (Luitel, 2022) was eye-opening. We found that epistemological plural, enrolling heterogeneous knowledge without compromising their autonomy, seeking new sets of meanings, the possibility of the East-West nexus (Luitel, 2022), and disrupting epistemic hegemony of knowledge from the Global North (Connell, 2007) conversations across the North and South to reclaim education and moral-political thinking were some key points for our academic context as a symbiosis idea. Finally, the East-West symbiosis perspective helped us narrow down our self-beliefs and positionalities as mutuality. We experienced our learning is deepening. Thus, we parted with a promise to reflect further on this next week.

**Constructing a Companionable Learning Space as the Educators of STEAM and Vedanga**

During the second week of May 2024, I recalled that in the Sanskrit education system, it was extensively argued that the importance of the arts (i.e., using poems, stories, and narrations) was in facilitation. However, throughout the facilitation, I felt that Mr. Amar did not acknowledge a genre-based approach well. He acknowledged the *Anuvada* approach (Hung & Wakabayashi, 2014) for inner discussion. The Sanskrit word '*Anuvada'* also indicates translation or interpretation. *Anuvada* (Siddhantakaumudi, 2.4.3[357]) is the Sanskrit term for repetition via explanation, example, or confirmation; in other words, it refers to the circumstances in which a speaker proves a claim that has already been proven. The repetition approach in Veda was called *'Charana'*. Thus, the term *'Charana'* (Siddhantakaumudi, 2.4.3) refers to a school or branch of any of the Vedas that is named after the person who established it and hence denotes their name. It helped us to understand the names of branches of Vedas.

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[357] अनुवादे चरणानाम्

In education, it refers to the method of translating or interpreting content from one language or cultural setting to another (Hatcher, 2017), such as *Vigraha*[358], *Padarthokti*[359], *Vakyayojana*[360], *Akankshya*[361], and *Visesokty*[362] (Fernquest, 2020). Those students seemed to be waiting for arts-based pedagogy and activities. In contemporary centuries, numerous educators from around the globe have strongly reinforced the necessity for arts integration in modern education (Goldberg, 2021). As a STEAM learner, I missed art integration in this class. I have also experienced that art should be prioritized while developing curriculum and textbooks in Sanskrit education.

I connected my learning of Vedic worldview with STEAM and shared it with Mr. Amar. In the Vedic period, 64 arts[363] were of special importance in education, which emphasized the application of principles. There was a story that Shri Krishna and Balaram learned 64 arts in 32 days and nights. Singing, dancing, reading, comprehending, writing, drawing, swimming, hunting, farming, and painting were some art forms of the Vedic period. These were envisioned for gaining skills. Comparing it with the STEAM context, we analyzed Hunter-Doniger's (2018) empowering approach to arts integration into classrooms that employs three approaches: all disciplines are treated equally in pedagogy, content, and assessment; art and generalist educators collaborate; and students are encouraged to delve deeper into subjects through art. It created a different viewpoint on art integration within us.

**Deconstructing a Companionable Learning Space as the Educators of STEAM and Vedanga**

Based on my experience as an educator of Vedanga, I had three goals in class: *Karma, Jnana*, and *Bhakti* perspectives. Mr. Amar performed his work from a *Karma* perspective. The students were seen in devotion to *Guru Gyan*[364] from a *Bhakti* perspective. I was on the path of knowledge from a *Jnana* perspective. My *Jnana* perspective followed four stages, such as *Shravana, Manana, Nididhyasa*, and *Samadhi*, from the Upanishadic approach. My *Shravana* strategy was dedicated to

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[358] *Segmanting and analysis for meaning process of the word*
[359] *Exploring or interpretating the meaning of the word*
[360] *Creating a sentence and establishing coherence*
[361] *Investigating and questioning for a deeper learning*
[362] *Special argument*
[363] चतुःषष्ट्युपचाराढ्या, चतुष्षष्टि कलामयी । महा चतुष्षष्टि कोटि योगिनी गणसेविता ॥ मनुविद्या, चन्द्रविद्या, चन्द्रमण्डलमध्यगा । चारुरूपा, चारुहासा, चारुचन्द्र कलाधरा ॥ ललितासहस्रनामस्तोत्रम्
[364] *Knowledge from Guru or teacher.*

listening and generating more and more information. It was different from the conventional practice of *Shravana*, which was based on *Guru-Shishya* tradition and Purana-based practices because I was recording this event to capture it as it was. In contemporary culture, science and technology have developed several tools and options for that, allowing me to reuse them repeatedly. My *Manana* practice encouraged me to reflect on classroom-based teaching and learning. In other words, the students were seen thinking and rethinking answers by reflecting on the Guru's instructions. When the students were convinced of the Guru's teachings, they began concentrating on the contents of the lesson. I linked this practice with the *Nididhyasana*. Students' success in answering questions and solving problems with mindfulness was like the *Samadhi* stage, which was the realization of transcendental as identical to absolute truth.

I shared about critical thinking and being a change agent in and beyond the classroom by implementing ancient knowledge and techniques for improving with Mr. Amar. I got Mr. Amar's full support in this. Thus, I experienced that it was very relevant in contemporary Sanskrit sectors. As per our shared learning, the teachers' fundamental critical thinking abilities stimulate behavioral shifts in their modes of doing, being, and becoming enabled Sanskrit professionals. Thus, we concluded that we should advocate for critical pedagogy, which was seen as a radical thought, to replace the reproductive practices of "banking," depositing bookish knowledge, and spoon-feeding as described by Freire (1970, as cited in Luitel et al., 2022). We owned the methods for rejecting intolerable current realities and pursuing alternative visions of life and society through Freire's main principle, which was linked with the decolonial education concept.

We owned the methods for rejecting intolerable current realities and pursuing alternative visions of life and society through Freire's main principle, which was linked with critical pedagogy. I had aimed to make Sanskrit scholars critically aware of discriminatory situations, Western-induced mindsets, and Eastern dogmatism and fight against them. I want to ask them like a goose; if we are lazy in separating milk and water[365], then who else in this world will treat his clan? If we are lazy in understanding the merits and demerits and do not decide right and wrong, then who

[365] नीर-क्षीर-विवेके हंसालस्य त्वमेव तनुषे चेत् । विश्वस्मिन्नधुनान्यः कुलव्रतं पालयिष्यति कः ।।
*https://up-board.vertexal.in/anyoktivilas-solutions-class-10/*

else will follow our legacy? Thus, there should be no laziness in following our conscience of right and wrong.

**Reconstructing a Companionable Learning Space as the Educators of STEAM and Vedanga**

By the end of the second week of May 2024, we (Mr. Amar and I) started looking at art in connection with the decolonial education approach. When viewed from the perspective of decolonizing education and post-modernism, education has evolved into a process for questioning colonial power in all of its signs. Similarly, resisting colonial culture, reclaiming our own cultures of knowing, and valuing our own Indigenous were also indicators of this process. Local knowledge and ways of knowing (Wane, 2008) related to cosmos-worldviews, beliefs, values, and lived experiential knowledge for decolonial education practices. It was significant from a constructivist point of view since prior or Indigenous knowledge aids in comprehending and developing conceptions of newer ideas, assisting learners in making sense of relevant or irrelevant material, and stimulating interest in learning (Kanninen, 2009). Thus, Mr. Amar and I concluded that fostering cross-cultural dialogue, interaction, and connections between children's inquiry and their varied cultures is relevant in our classroom settings because students were accepting local cultures and acculturating (Bhatia, 2020) each other.

To make it more practical and relevant, we discussed some ideas to connect it with everyday tasks by using local cultural knowledge and ways of knowing with progressive pedagogies. We also analyzed the experiential learning of Dewey's theory. (Miettinen, 2000) and constructivist pedagogies, or socio-cultural interaction and scaffolding, of Vygotsky's theory (Panhwar et al., 2016). I suggested Amar apply transformative pedagogies with critiquing or questioning self and motivation for action. According to Alhadeff-Jones (2012), transformative learning is the process of adopting non-dualistic and dialectical methods of thinking that follow crossbreeding ideas and practices or build synergy between global and local knowledge. He was also convinced that we could collaborate on dominant ideas such as Western knowledge and accurate knowledge and knowledge through cultural dialectical knowledge.

We realized the need for further practice with varied or multi-loop thinking, contextualized behaviors, and the individual's consciousness with epistemic pluralism such as poetry, drama, stories, proverbs, metaphors, jokes, songs, folklore, oral traditions, dance, music, dialogue, myths, local sayings, pictures and cartoons,

drawings, the autobiography of students, narratives of students, and narratives of elderly people. Thus, we concluded our conversation that it will reduce the dominance of mass education, specialized disciplinary practice, and one-dimensional mindset and, at the same time, it is essential to promote beyond the diversity of perspectives, valuing heterogeneity and multi-referentiality.

Finally,

I narrated my marriage story to Amar from *Rupa* and *Leela's* perspectives: We (me and my life partner) went to get together for the first time for marriage purposes with family members. It was agreed that we denied conversing there between us (me and my life partner) because it looked like a ritual. After a few weeks, with family members, I went to her house, and we were also not interested in talking then. Before marriage, we only had a phone conversation once, to know we could meet. Due to the jobs of both of us, this was not possible. We met on marriage day, and everyone said you

**Figure  SEQ Figure \\* ARABIC 39**

*The Interconnectedness of Three Edges and My Way of My Life*

became life partners with Hindu rituals. After we came to be partners, we became so attached that we were ready to live for each other and die and kill harmful others. This is the same attitude and the same vision for me. This seemed based on my spiritual and affective domains. That's why cognitive learning has not always worked for me. I believe in making every act of my life an art as an integral existence and three edges of life. After hearing about the incident in my real life, Amar started to decode the contest of faith between the wife and her husband in the story of the textbook. I asked him whether this is appropriate for Amar in contemporary society. After that, I felt that critical thinking had developed in him. It made me very excited.

I further highlighted that my understanding of the complete development of three edges in my life connects with the 3H concepts of the STEAM approach (Dahal,

2022). My first edge is my hand, and it is for action. When the hand works, it functions as laborism or somatic learning. The second edge is my head. When my hands and head work together, it creates lots of skills. It is a stage of mutuality in cognitive and affective domains. My third edge is my heart. When the hand, head, and heart work together, it is art for liberation. After that, every act of mine made my life an act of spiritual learning. After that, we developed a common understanding that our two-pillar-based thinking system had been changed to be like a plain and integrated like an ocean. It seems like an art of life for holistic development. Thus, it was believed that this learning based on the real world would help classroom learning more in the future.

## STREAM Approach: A Flagging Field of Symbiosis

Phonetic awareness, read-aloud, and recitation are names (*Naama*) of the ancient learning praxis for me in the inquiry context. As per my understanding, the inquiry of connections between several living creatures that co-exist included in symbiosis. The term "symbiosis" refers to a broad category of mutualism and relationships, such as *Guna* (characteristic), in this inquiry context. We can take the relationship or mutualism between bees and blooming plants as an example of symbiosis because bees assist in fertilizing the plants by collecting honey from the blossoms. As per my prior practices, I learned that mutualism could help the practice from constructive self ("I to We" and "We to I") to the journey of transformative self ("I to I").

I experienced that my father, who was a scholar of Sanskrit, believed in conversation about a similar theme, subject area, or issue for more knowledge as mutualism. He always looked motivated to conduct *Shastrartha* among us from an educational perspective. For that, he loved to conduct a dyadic conversation with my brother, sisters, and me. To conduct this type of conversation for knowledge and wisdom, my father always managed a teacher with us and applied andragogy and transformative learning through dyadic conversation (Kvalsvik & Qgaard, 2021) in informal settings. So, I linked this specific technique as a successful inquiry tool, mainly within the ground of andragogy and transformative learning (Blake et al., 2021) in my inquiry context. Thus, it helped me generate co-constructed knowledge and wisdom about the inquiry topic through open-ended inquiries (not a longitudinal style or one event) with my collaborators (Szulc & King, 2022). In a pre-existing relationship of pairs (Kvalsvik & Qgaard, 2021) as a teacher at the same school and

representing a higher degree of mutual negotiation and multilayered information (Morgan & Hoffman, 2018), flagging fielding became clearer than a crow in the cloud.

During the field visit of my inquiry on the fourth week of May 2024, I created a comparable (common) scenario at Laliguransh Sanskrit School. I asked the mathematics and astrology teacher why the value of a



**Figure  SEQ Figure \\* ARABIC 40**

*A 15-degree Angle of Earth and 5-degree Angle of Moon*
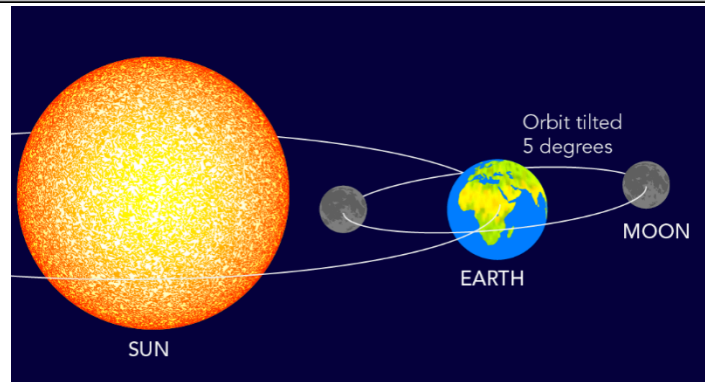
circle is 360 degrees. We have discussed this question many times. The math teacher determined that a full angle is 360 degrees during this. He maintained that any angle from the starting point to the same point forms a circle, and it is 360 degrees. The astrology teacher argued that a point forms 360 degrees. He concluded when it is zero, it forms a circle. He argued with a philosophical side that being empty means complete. After their declaration, I showed them page 25 of the geography textbook published in 1996 for classes 9 and 10 by Janak Shiksha Samagri Kendra Limited[366]. To explain longitude, it was mentioned that the earth moves at a 15-degree angle in one hour in this book. So, I exposed the fact that it is 360 degrees in 24 hours. I also highlighted the 12 months as the moon orbits the earth 12 times with a 5-degree angle during this period. After that, I emphasized that the mathematics and astrology teachers could do a project together with the geography and science teachers to learn all those subjects simultaneously. Finally, I experienced that it gave us new enthusiasm as the journey of transformative self ("I to I").

**Constructing My Learning Space as a STEAM Educator**

While reflecting on my childhood, I learned a lot from my family and relatives, who were teachers when I was younger. As I was growing up, I also had some amazing instructors; who intended me to be an educator like them. My early academic journey was enhanced by motivation. So, I pictured myself as a "pedagogical planner"

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[366] *A school-level book publication house governed by the Nepal Government.*

(Bottino et al., 2008, p. 3) who manages the expressiveness and flexibility of transformative learning. As a co-learner, I tried my best to apply the constructivist viewpoint while acting as a communicator, collaborator, critical thinker, problem-solver, and creative thinker. I chose to uphold my values in my line of work, including adaptability, assertiveness, and open-mindedness. That encouraged me to act morally.

While studying at Kathmandu University, I gathered in dialogues with Sanskrit literature and Nepali teachers at Laliguras School about my mentioned context and beliefs. I encouraged them to read aloud the Sanskrit *Shloka,* which was composed and recited by Ravana called '*Jatakataha ...*'. At that time, curiosity arose among us about the accuracy and fluency of reading aloud. That was very painful for me because I did not have any convincing ideas. After applying the learn-unlearn-relearn approach several times, I changed the core value to read the *Mantra* only for the praise of God. As a STEAM educator, I started learning it by combining it with sound therapy. It helped me explore eye-opening ideas by incorporating the idea of sound therapy into an empowering and holistic approach to Sanskrit education.

I envisioned a STEAM project and shared it with the teachers. The project's foundation was that sound can raise awareness and lead to performance. I required speakers or headphones, sound therapy instruments like singing bowls, tuning forks, chimes, and sound recordings of natural sounds, classical music, and binaural beats. Lastly, I pictured notebooks for students' reflective writing. I support experiential learning sessions where students design their soundscapes to improve their general well-being and academic performance. I work with school subject experts, music instructors, and medical specialists on this initiative. This initiative emphasizes the value of mental health and well-being in academic contexts while simultaneously promoting a holistic approach to education and offering a practical application of sound therapy.

Applying the performance-based education model (Spady, 1994), I planned to provide space for students to engage in holistic learning activities as mutualism or symbiosis, including critical inquiry-based learning about health issues and the discovery of yogic principles, as well as applying their knowledge to the world around them. In this context, Danish and Gresalfi (2018) advocated somatic practice as a sound therapy for a practical educational approach. That was the turning point for me.

**Deconstructing My Learning Space as a STEAM Educator**

In contrast to learning in bits and pieces, I, a STEAM educator, started linking many connected topics in a diversity of courses, including the Nepali language, Sanskrit language, yoga education, naturopathy, music education, health education, and physical education for grades 9–10. In this regard, I envisioned that students could have a greater knowledge of the general context, which was typically distributed across various courses, by identifying these connections and using the concept of thematic invisibility (Gatzweiler & Kaltenbrunner, 2008). Similarly, I dreamed that the learners might be required to interact very closely with local music teachers, family members, community members, yoga instructors, healthcare professionals, and other locally available experts while performing as themselves or as a collaborative group, depending on the activity. This could encourage the growth of students' collaboration, communication, problem-solving, and social awareness skills. Incorporating such STEAM ideas into teaching and learning at various levels of the Sanskrit school, in my opinion, enables students to acquire pertinent knowledge and skills, foster critical thinking, and mature into responsible citizens.

I reflected on design thinking as a pedagogical method (with five steps, such as empathize, define, ideate, prototype, and test) that could be used in the mentioned lesson plan. As per my learning, design thinking is an integrative approach that might help students acquire various skills and talents, including problem-solving, critical thinking, creativity, communication, and cooperation (Henriksen et al., 2019). Through the application of the design thinking method, stakeholders became informed and oriented about how sound therapy might aid individuals in overcoming physical obstacles. Sound therapy is thought to be effective in treating high blood pressure, depression, sleep issues, stress, and anxiety—(Zhang, 2023). I suggested involving parents, local communities, and students in practical activities in this project that tackle real-world problems and help communities gain from the activities as students work to address urgent problems and find answers. Finally, I recommend using role models, discussion, think-pair-share, practice, and demonstration techniques of teaching and learning for a deeper understanding of sound therapy in the classroom and at the community level. At the macro level, it worked. So, I wanted it to spread at a micro level as well. Thus, I listed think-pair-share, practice, and demonstration as techniques of mutualism.

**Reconstructing My Learning Space as a STEAM Educator**

In Nepali communities, there is a significant socioeconomic and educational/literacy difference among the population (Dawadi et al., 2020). As per my field observations of this inquiry, the existing educational system and the unequal distribution of its resources have frequently been held responsible for the growing disparities between the wealthy and the poor. Thus, I envisioned mutualism and a relationship between two opposites, such as rich and poor, economist and academician. In this context, learning needs, physical and mental capabilities, unusual living circumstances, and parental literacy levels impact students (Pudasaini, 2020). Therefore, cultural and therapeutic activities helped me contextualize the phonetic practice of Veda and Sanskrit to advance ancient, Indigenous, and local traditions with the concept of art integration. From this thinking and practice, I argued the inevitability of the arts in sustainable learning.

This lesson plan gave me an idea for a Sanskrit school based on school and community partnerships as mutualism and a relationship. To identify services offered by nearby healthcare centers and compile a list of contacts for services, I envisioned that a teacher, student, or parent could visit local health posts or hospitals and interact with female community health volunteers (FCHVs), local health workers, yoga and fitness centers, and community centers. Similarly, to gather appropriate information for statistical analysis and create a histogram for practical purposes, he or she might visit local government and health offices. In this context, I focused on student support to prepare a community map of the settlement area using Google Maps to identify nearby big grounds, seminar halls, and community centers. Not being a community-based school, the teacher seemed uneasy about sharing notices of the demands of sound therapy and mobilizing the students to mark the map with a dot where the demand is raised. We had a discussion then, and I committed to taking responsibility for the relevant tasks and coordinating with community members and other officials for further support. Finally, I utilized the ideas for national-level orientation and dissemination.

**Constructing My Learning Space as a Vedanga Scholar**

I learned a key idea in Veda that *Yajna* is a ritual of contributions combined with the chanting of Vedic *Mantras*. The Sanskrit verb "*Yaj*," which means "to worship, to sacrifice, to offer," is the root of the term "*Yajna*." *Yajna* is seen as a means of communicating with gods, asking for their favors, and expressing thanks. It is said

that *Yajna* purifies one's own social and environmental duties, resulting in developmental and spiritual advancement. Various Yajnas are done with certain goals in mind, such as harmony with the environment, prosperity, good health, and tranquility. In conclusion, *Yajna* has various social, cultural, spiritual, and environmental functions. It is the cornerstone of Hindu religious activities because it represents the values of community, sacrifice, and reverence for the natural world and the divine as mutualism and a relationship.

I reflected continuously on the question of why we do *Yajna*. During this reflection, I found that *Yajna* promotes mental peace, and the mantra stated during *Yajna* contributes to global peace (Koirala, 2023). *Yajna* prevents water contamination by smelting Vayu or air (Rig-Veda, 1.23.18[367]). *Yajna*, which involves burning fire, chanting *Mantras*, and creating a natural cycle of oxygen and carbon dioxide, can help safeguard the ecosystem and sustain the world for a long period (Rig-Veda, 10.90.6[368]; Yajur-Veda, 31.14[369]). Then, I moved on to how many types of sacrifices there are. With several experts in Vedas, I concluded that, according to ancient classical belief, *Yajna* is of two types.

I followed *Jnana Yajna*'s (Bhagavad Gita, 4.28) learning approach as *Samasti* and *Kalpa* Sutra's five *Yajnas* as *Vyasti* connecting with *Paka Yajna* to offer cooked foods into fire, *Soma Yajna* for the welfare of individuals, families, and humankind, *Havir Yajna* to offer of uncooked foods, *Vedavrata* to achieve Vedic knowledge, and *Pancha Maha Yajna* for daily practice. The first type of *Yajna* is the *Yajna*, which is continuously performed by *Prakriti*, through which the world's creation runs. The second is the human-made *Yajna*, which conducts public behavior easily. The second type of *Yajna* is dependent on the first type of *Yajna*. Therefore, the *Yajna* performed by individuals is also connected with nature. I linked the context with curricular images (Schubert, 1986), such as curriculum and experience, with the idea that the educational process is empirical, critical, subjective, collective, formal, and post-formal (Alt & Eberly, 2019). My learning as a Vedanga scholar supported me in gaining empirical knowledge, and my role as a Sanskrit professional nurtured it. Thus,

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[367] अपो देवीरुप ह्वये यत्र गावः पिबन्ति नः । सिन्धुभ्यः कर्त्वं हविः
[368] यत्पुरुषेण हविषा देवा यज्ञमतन्वत । वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः
[369] वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् । तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय

mutualism and a relationship between a Vedanga scholar and a Sanskrit professional nurtured me to develop a wise personality.

The Hindu scriptures, like Mimansa, explain the fact that the second type of sacrifice is the duty of man (Ghimire, 2004). In this context, it is important to understand that the sun is a huge, fiery body; it keeps on burning and spreads throughout the entire universe enough to be repeated. Why is there no sun moment or losing the matter and being smaller even though fire is always burning? A question arose in my mind. To remove this doubt, I consulted with experts and found that the *Agni Tattva* becomes stronger with the continuous sacrifice of *Soma*. Therefore, the second *Yajna* was seen as an act of keeping the natural environment balanced. Therefore, if we can bring this authentic thought into our worldly behavior, not only would our religion and culture continue, but the natural environment would also be protected and enriched easily for mutualism.

In the mentioned context, the approach of curriculum as social reconstruction guided me with the idea of ecological consciousness as a foundation for conserving bio-cultural diversity (Luitel & Taylor, 2008), and the ecosystem relates to our inner world as well as the external environment (Luitel, 2012). Finally, I envisioned a Sanskrit curriculum highlighting currere concepts with notions of co-culture (*Sahana Bhavatu*) and an autobiographical concept of being in the world (Shrirangarajan & Bhaskar, 2011). It assisted me in resolving global issues by instilling ecological consciousness and preserving bio-cultural diversity (Luitel, 2022), co-culture as mutualism, and an inner autobiographical idea.

**Deconstructing My Learning Space as a Vedanga Scholar**

I have heard many descriptions of *Yajna* from my mother. She used to enjoy doing *Yajna*. She taught me to connect the sacrifice with one's *Karma*. Thus, I developed my ontological values from her. Her dominant ideology was *Agnihotra*, a continuous *Yajna* (action) of our lives. This is a motto (ontological values) for me. *Agnihotra Yajna* is discussed in detail in the Vedic scriptures. I used to link it with the process of purifying earth, water, air, sun, etc., from a humanist perspective. I understood that the worship of God and the rituals performed by the holy deeds in the form of *Yajna* should fulfill the desire and purity of man (Commentary: Swami Dayananda Saraswati, Yaju: 4.4).

The result of this *Yajna*, which is performed to purify the air, is explained as follows: If the ritual is performed by a person with the mind, word, and deed, then it is

a *Yajna* that purifies the air and other substances in the sky and brings happiness to everyone (Commentary: Swami Dayananda Saraswati, Yaju: 4.6). So, as a Vedic scholar, I linked it with the concept of socially responsible education. It seemed like the STEAM approach. *Agni* and *Soma* were considered the governing holy beings of the *Yajna* (Ghimire, 2004). *Agni* is the eater of *Charu* (a specially prepared grain), and *Charu* is *Soma*. Based on these indications, it is said that heat and cold have superior qualities.

For this reason, spiritual thinkers consider only two forces in nature: *Agni* and *Soma*. Therefore, it is proven that the world also exists in *Agni* and *Soma*. *Agni* pervades in the form of the sun, while *Soma* pervades in the form of the moon. Both are essential in creation. *Agni* and *Soma* are used in every creation work.



**Figure  SEQ Figure \\* ARABIC 41**

*Mutuality of Agni and Soma*

In this context, the spiritual thinkers Prajapati created Gemini from *Kamata*[370] by performing penance, which was *Rayi*[371] and *Prana*[372]. The gross form of *Prana* is the sun, and the gross form of *Rayi* is the moon. This automatically proves the relationship between the sun and the moon since creation. That is why spiritualists say that *Shiv-Shakti* has the causal power of the entire world in *Prakriti* and *Purusha*. In this way, the certainty of sacrifice is also proved in our lives. Therefore, the necessity of the presence of *Prakriti* and *Purusha* in the *Yajna* should be explained.

I linked the abovementioned ideas with Taylor and Taylor's (2019) argument about the inner and outer perspectives of education. It helped me understand interdisciplinary collaboration, such as integration between STEM and the arts, where learners are participatory learners, higher-order thinkers, and lifelong learners. Similarly, I interpreted subject matter as global issues and local priorities such as climate change, plastic pollution, a fossil fuel-based market economy, uncritical

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[370] *Expectation of sexual activities*
[371] *A feminine existence*
[372] *A male existence*

production, consumption, and waste disposal, context as Earth's natural systems are under severe duress due to our modern technological footprint, and curriculum-making like general capabilities and cross-curriculum priorities. Now, I realize how comparing a spiritual-based approach to STEAM education might dramatically improve my learning by making the learning process more engaging and fruitful.

Taylor and Taylor (2019) included Habermas's cognitive interests, such as technical interests like STEM education with disciplinary knowledge and skills and beyond this, practical interests like integrating STEM education and arts education with an idea of scientific literate, ethically wise citizenry, and workforce for the 21st Century (Boy, 2013; Piro, 2010; Root-Bernstein et al., 2008), and finally, emancipatory interests like relational knowing (the culturally different other, and the natural world), critical knowing (our relationship with the natural world), visionary and ethical knowing (idealizing, imagining, poeticizing, romanticizing, meditating on, and negotiating), and knowing in action (making a difference) -action locally while thinking globally (Taylor, 2015). Similarly, the critical importance of education for sustainable development reconciles the competing interests of our globalizing economies, biocultural variety, and the natural environment (UN, 2015). The economic imperative of the Fourth Industrial (Digital) Revolution drives STEM curricula and pedagogies (WEF, 2016). The ethical dilemma story pedagogy was a successful transformative STEAM technique in Australian, Indonesian, and Thai schools and institutions (Taylor & Taylor, 2019). Therefore, it was my turning point for the East and West symbiosis of thinking and action in the flagging field.

**Reconstructing My Learning Space as a Vedanga Scholar**

As a Vedic scholar, I started to treat myself as a son of the earth, not an owner of land. After that, I had many occasions when learning was crucial. For example, as an educator of Eastern values, I scope and write about them in national daily papers. I participated in several workshops as an activist for Vedic education and raised my voice. This experience proved to me the incredible potential of problem-oriented learning, a strategy that may deliver a high level of comprehension even for people who lack a traditional educational background (Martin, 1988). For that, as a Sanskrit professional, I focused on curriculum as an experience, such as participants' lived experiences, and curriculum as social reconstruction, such as practitioners' feelings of shifting from me to we (Pokhrel et al., 2023) or more diversification of

teaching-learning methods (Sachpatzidis et al., 2022), and curriculum currere with human values (Bhargava, 2015) or a holistic pedagogy (Taplin & Parahakaran, 2021). They explored the teacher as a facilitator, a principal, and an expert, the learner as an active practitioner (school visits and classroom observations), subject matter with school-made different curriculums, context as integrating values in curricular and pedagogical activities, and curriculum-making with implemented curriculum design. As far as I understand, it seemed more practical in the Gurukul context of Nepal.

I linked the Vedic way of knowing and approaching the questions (Ping et al., 2015; Schraw, 1998) to Habermanian (1998) ideas of Upanishadic Hinduism interconnected web of life of all beings. However, Habermas that unfriendliness from life's moral context (Dahal, 2014). Thus, I utilize it only in a teaching-learning setting. In this regard, technical interests as 'what' and 'when' questions like declarative ritual knowledge and skills (Pokhrel et al., 2023) in Vedic context, practical interests as 'how' questions like procedural knowledge through group work (Panta & Luitel, 2020), and modernization basic teachings (Rajbanshi, 2019), and finally, emancipatory interests as 'why' questions like conditional/empowering knowledge (Taplin & Parahakaran, 2021) seemed very useful for my learning progress as well as the evolution of Vedic education systems. I interpreted the STEM approach as a compatible form with modern disciplinary-based knowledge and 21st-century skills (NEP, 2019).

At the same time, I was aware that STEAM had gained popularity as an educational movement in various parts of the world (Liao, 2016). So, I started STEAM learning, and it became a radical response to the compartmentalized education system and a roadmap for holistic learning (Luitel, 2021) for me. I came to realize the STEAM approach is a shift from a problem-centric approach to a solution-centric one (Luitel, 2022) that has a greater aim of collaborative creativity, which is prevalent within the performing arts (Sawyer & DeZutter, 2009; Burnard & Dragovic, 2014; Kenny, 2014, as cited in Guyotte et al., 2015). I embodied my understanding of empathetic thinking by developing not a feeling for but a feeling with the other.

**Constructing My Learning Space as a Sanskrit Professional**

Based on my learning in the MPhil program, I started developing a perspective reading and reflective symbiosis for STREAM Approach approaches. Reflective practices allowed me to critically apply and evaluate my experiences, difficulties, and

successes in the contextualizing STEAM field, according to my professional field, where creativity and collaboration are crucial (Bassachs et al., 2020). Reflective activities helped me become more self-aware by pushing myself to think critically about how I solve problems, consider other options, and assess the effects of my choices in my professional sector. Because creativity and adaptability were crucial in the STEAM fields (Ahmad et al., 2021), reflection helped me develop an outlook on professional life that allowed me to accept insufficientness as a necessary step toward success.

As per my STEAM learning at Kathmandu University, my perspectives enlightened Vedic and Western sense in me to the amazing influence STREAM education can have on our learning culture. Now, I believe that Sanskrit students can develop and gain strategic abilities, skills, attitudes, and emotions regarding their future actions ands a preliminary understanding of their identities through reflective practice. Reflective learning improves one's understanding of oneself, finds connections across many scientific fields, and clarifies social and community dynamics (Bassachs et al., 2020). It seemed that these formed the foundation for bridging the arts and sciences.

For example, during active experimentation, reflection aims to question and consider personal responsibility while also examining, framing, and contextualizing scientific questions to address hypotheses. Highlighting 'R' for reading, a STREAM-based curricular approach, and programs to support 21st-century skills like collaboration, communication, creativity, and critical thinking in our school curricula (Nguyen et al., 2021) are what drew my attention through critical reflection as an education professional. In this context, it is believed that knowledge is created globally through various situations and procedures that might be pertinent to us, but we cannot take part in them. Reading them will help us comprehend or make use of them. Therefore, reading is a fundamental strategy for learning achievement and multiloop thinking.

An essential ability that enables learners to learn and apply knowledge from a variety of subjects is reading. Through reading, students can assess arguments, examine information, and create their perspectives through text engagement (Miller et al., 2014). As per my understanding of Vedic education, in the framework of STREAM, where creative thinking and problem-solving are essential, this is a dynamic concept. We, the educators and stakeholders, dream of developing

well-rounded learners who can think critically, communicate clearly, and apply their knowledge to various subjects. By integrating various disciplines with inter- and trans-disciplinary strategies, the STREAM approach can support us in fulfilling our dreams (Yulianti et al., 2021). So, one of the fundamental abilities that underpins the more general objectives of the STREAM approach is reading, which seems like the Vedas.

**Deconstructing My Learning Space as a Sanskrit Professional**

I thought of establishing the STREAM approach during the MPhil in STEAM at Kathmandu University. I explored its route. As a professional in the Ministry of Education, Science, and Technology, it was interesting that STEM used to be known as STS, an abbreviation form of Science, Technology, and Society (Badmus & Omosewo, 2020). I found that it seeks to enable those with current knowledge in related fields to satisfy the expectations of society and push the boundaries of human thought and problem-solving capacity, as well as leading

**Figure  SEQ Figure \\***
**ARABIC 42**

*Glowering the STS as 4S*



to more meaningful development and a better quality of life. Badmus and Omosewo (2020) argued that one could classify the energy sources used to overcome human constraints as engineering, where technology was treated as the application of science to engineering, the application of science and math knowledge to the inquiry of energy sources, and how to overcome human constraints. After that, understanding the underlying causes of the multi-disciplinary/interdisciplinary approach was an eye-opening concept to me. I felt that the dynamic wave was strengthened by the vibrant argument that STEM is beyond a disciplinary approach.

I found that the arts, which emphasize the STEAM environment, was a subject of inquiry that embodies the practical portrayal of emotions, brings imagination to life, and interprets behaviors (Badmus & Omosewo, 2020). I was attracted by arts-learning environments that enable the transdisciplinary expression of STEAM courses, while science and the arts stimulate creativity (Sousa & Pilecki, 2013). From a practical standpoint, I am convinced that innovators of this age need to possess

learners' experiential, collaborative, creative, and problem-solving skills (Taylor, 2016). In conclusion, while examining the limitations of STEAM, Badmus and Omosewo (2020) pointed out that diversity was incorporated into the arts program before the robot era and that the robotics and automation era has already begun. The application of virtual reality (VR), augmented reality (AR), and artificial intelligence (AI) has advanced dramatically in response to the robotic era. So, they argued STREAM with the robotic concept. A different argument made me aware of my understanding.

By pointing out the limitations of contemporary education approaches, Badmus and Omosewo's (2020) argument has explored the STEM, STEAM, and STREAM trend with the robotics concept. In this context, I have developed my new perspective 4S (STS, STEM, STEAM, and STREAM) by connecting STEM, STEAM, and STREAM with its root i.e., STS: Science, Technology, and Society (Badmus & Omosewo, 2020). They highlighted that every idea and course of human action has possible limitations. I drew the message from them that limitations apply to various facets of human efforts, education, and the classroom setting where both educators and pupils carry out their responsibilities. Finally, I felt that it seemed paradoxical to focus on other's concepts rather than our own. It is hard to produce a favorable image and positive reflection of me because it seems that this is a non-practical idea for Nepal. We do not have that situation right now.

During my MPhil study, I learned STEM to STEAM, Content-disciplinary-multidisciplinary-interdisciplinary-hollistic approach (Yakman, 2008), Egocentric-formal-post formal thinking/ignorant-aware-conscious actions/dimensional-double-multiloop (Luitel & Dahal, 2023) of STEAM education as train metaphor. I compare it with *Para-Apara* as Upanishad approach, independent-dependent: the gravity of Samarth Suryadev is holding Mother Earth as Vedic approach (Rigveda, 1.164.9), and visible-invisible lens: the earth moves because of an invisible force of gravity (Vaisheshika, 5.1.7; 5.5.2) as *Halagoru* (plowing oxen) metaphor. Thus, STREAM (STEAM and reading/reflecting: R) represents both dualism and non-dualism by integrating with horizontal and vertical interrelationships (Droge et al., 2012).

I believe that disciplines and fields in the sciences are interrelated and necessary structures that aid in solving everyday human difficulties that show the strong acceptance of an integrated approach (Badmus & Omosewo, 2020). However, by

arguing that science does not place any emphasis on experience but instead places a strong emphasis on inquiring nature using information gleaned from experiments and observation, the traditional positivist mindset was not convincing to me. In this context, what kind of state has the art attained if it is operating from the principle? It motivated me to have a deeper understanding of it.

**Reconstructing My Learning Space as a Sanskrit Professional**

Meanwhile, for my MPhil in STEAM from Kathmandu University, I went through Makrakis's (2022) case for meaningful learning, which highlighted the involvement of students in problem-solving, critical thinking, and creating connections with outdoor activities. He explored the importance of critical reflection by making STEAM learning more integrated, significant, and interesting for the students. It was a dominating idea to integrate R (reflective learning) for the STREAM approach (Makrakis, 2022). It was a more comprehensive pedagogy that engaged critical reflection and critical discourse, enabling learners to think and act outside the box, and the promoter increased the significance of integrative learning. After including R, I believe that STEAM becomes meaningful.

During the MPhil inquiry, to obtain understanding and enhance my performance, I employed reflective learning, which is a process that entails considering and evaluating my experiences, decisions, and reactions. I found that reflective learning is a great way to further my growth and development. Similarly, I experienced that reflective learning is an effective instrument for my development (Makrakis, 2022). It strengthened my self-awareness, encouraged ongoing development, and gave me the confidence to take charge of my educational and personal paths. For this reason, I found pedagogical concepts, including reflective learning, to be highly significant for my professional context.

My professional experiences seem to represent the same ideas that Makrakis (2022) put forth regarding the environment, society, economy, and culture—the four pillars of sustainable development. As a process that aims to distribute resources, opportunities, and responsibilities fairly (re)confronts the causes of oppression and injustice; gives everyone the power to voice their needs, rights, and desires; and develops knowledge, empathy, compassion, social solidarity, and action competencies. I also followed the notion of sustainability justice.

However, highlighting his claim about being unsuitable for integration, my presumptions will not be positivistic and instrumentalist like Makrakis's, which divide

knowledge and values—that is, subjects and arts—into a spectrum and characterize the former as "hard sciences" (quantitative reasoning) and the latter as "soft sciences" (qualitative reasoning). The conflicting opinions regarding Freire's pedagogy and Mezirow's ideas of transformative learning are about separating values from knowledge. Thus, I think there is not enough preparation currently, even though there is a possibility that it will occur in Nepal as a STREAM lens in the future as I followed *Vahu-Artha*, *Vahu-Prashna*, *Vahu-Rupa*, and integralism (*Ardhanarishvara*) through interconnectedness and a boundless expanse as *Vahu-Vistaram* the new perspective as STREAM represents multiplicity or qualified non-dualism (STS, STEM, STEAM, and STREAM).

Finally,

The National Curriculum Framework (NCF, 2019) listed the various skill sets, including five primary skills divided into 29 soft skill categories. These skills have an interconnection with 21st-century skills. There are various strands, such as knowledge, creation, reasoning evaluation, decision making, etc., and elements, including recognizing knowledge gaps, differentiating between skills, using logic, recognizing assumptions and motivations, providing evidence, etc. Yulanti et al. (2021) demonstrated that 21st-century skills require pupils to move beyond the expertise of fundamental knowledge, notably creativity, using 'R' for reading in the STREAM approach. R, the underlying principle of STREAM, incorporates everyday challenges children face into easily created products with an understanding process. Yulanti et al. (2021) acknowledge that 'A' focused especially on feelings, perceptions, and expression; however, they implement that 'R' stresses the contextualization and practicality of multilayered information. Therefore, I believe that the integrated curriculum and pedagogy now in use in Nepal are appropriate for the symbiosis of reading and 21$^{st}$-century skills.

My objective is that this reflection will assist me in reconstructing the Sanskrit that pertains to my professional performance. Analysing Klaus Schwab's (Founder and Executive Chairman of the World Economic Forum) idea of the Fourth Industrial Revolution about hiding the lines between the physical, digital, and biological rings as well as lifting humanity as creativity, empathy, and stewardship motivated me to think beyond or Gunatit as beyond merit (Skanda Purana, 2.2.27.21). Following the Fourth Industrial Revolution, 4C skills—creativity, critical thinking, cooperation, and communication—became increasingly important (Yulanti et al., 2021).

The 4Cs are demonstrated through student-centered learning. The letter R in STREAM stands for reading as a tool for coping with the competitive world in which everyone must be creative and think outside the box. To that end, the 4D (define, design, develop, and disseminate) approach— similar to design thinking (empathize, define, ideate, prototype, and test)—is employed in the STREAM-based textbook development process. To achieve this, STREAM employs four different types of learning activities in learning materials: reading to pose questions about the real world, investigating to conduct experiments, looking for answers to problems (such as environmental degradation and global warming), and detailing to create elaboration.

Reading and STREAM's R primarily call on transdisciplinary comprehension (Yulianti et al., 2012). Their primary idea is R for well-designed learning resources because it is a common practice to incorporate these kinds of problems, topics, or inquiries, particularly in reading materials. In Nepal, an integrated curriculum incorporating 21st-century skills has been developed and implemented. The public, however, objected to its ineffective implementation. As a result, we can argue that R and STREAM for reading are helpful strategies for Nepal. Reading increases learning breadth, depth, and quality. Reflective practice is further supported by enhanced reading. Thus, it appears more appropriate to incorporate reflective practice into reading rather than reading into reflective practice.

There is a concerning gap between the centrally designed and attained curriculum in Nepal because many students function below grade level. According to the Education Review Office: ERO (2020), 8.41% of students achieved grade-level competency, while 10.20% of grade three students could not read a single word accurately in one minute. It was contextual in the modern setting because young readers can deduce meaning from various texts by employing reading strategies such as reading for learning, participating in reader communities at school and their daily lives, and reading for enjoyment (Mullis et al., 2006). Analysis of the mentioned value of reading suggests that STREAM is more pertinent than STEAM in addressing Nepal's current difficulties.

CROSS-CULTURAL DEALINGS OF KNOWING PRAKARAN

Understanding, utilizing, and connecting self and other cultures where individuals face encounters from unsupportive settings is known as cross-cultural dealings for me. As the Brahmin and patriarchal culture nurtured me as a child, this *Prakaran* explores the context with the leading question: how do cross-cultural concerns such as gender and caste in/equity be dealt with perspectives of Veda/Vedanga and STEAM approach in a self-sanskara context? Thus, it unfolds humanism, post-humanism, integralism, and feminism with probing questions: How can a Dalit Sanskrit teacher handle any issues between the egalitarian principles stated in Veda/Vedanga and STEAM education and conventional views on social hierarchy? And how can a female teacher deal with the historical perspectives on gender roles in the context of Veda/Vedanga and STEAM education for equity and inclusiveness?

Dealing with the abovementioned questions, this *prakaran* explores my cross-cultural thinking through humanism symbiosis with integralism as a new and more encouraging life praxis. Thus, in this *Prakaran*, viewing those concerns linked to my metaphysical understanding through everyday characterization and the effect of having a bounded self originates my dialogical approach (Gergen, 2009) for self-sanskara inquiry. It then scans the essentially self-directed nature of the sense of self and the larger character of cultural life before proposing an alternative to the tradition of a limitless being.

It contends that my cultural self-reflexivity that I am a bounded unit endangers global well-being and social companionability. It also examines many symbols that question individualism and the principles of autonomy, individual reason, personal conscience, liberty, free competition, and self-knowledge, all associated with a limited existence. It concludes social being through integralism and subjectivism through self-sanskara.

**Table 12**

*The Cross-cultural Dealings for Individual Well-being and Social Companionability*

| Area | Themes | Vedanga student's reflexivity | Sanskrit professional's reflexivity | STEAM educator's reflexivity |
|---|---|---|---|---|
| Symbiosis of Knowing | Break the rules: an existence beyond the boundaries | **Constructing:** Intertwining social identities and learning skills **Deconstructing:** Alternation for the contextualization **Reconstructing:** Cross-cultural commonalities for secular interventions | **Constructing:** Strengthening professional thinking and actions **Deconstructing:** Critical, ethical, and visionary knowing for transformation **Reconstructing:** Heterogeneous and homogeneous integration for multiple thinking and action | **Constructing:** Hands-on activities for neo-Sanskrititization **Deconstructing:** Dialogical and dialectical practices for developmental change **Reconstructing:** Incorporating different views for re-engineering existing pedagogical methods of Sanskrit |
| | Feminism: afar from the single-minded theory | **Constructing:** Cross-cultural learning for interdependence **Deconstructing:** Intersectionality to encounter | **Constructing:** Practicing teaching professions for satisfaction **Deconstructing:** Cross-cultural experience for | **Constructing:** Decolonization and Indigenous autonomy for progressive thinking **Deconstructing:** Interdisciplinary |

| | | multiple systems of oppression **Reconstructing:** Flexible ideas in ancient practices | happiness from work **Reconstructing:** Action to cultivate oppositional awareness | approach for male-female intersection as equity and inclusion **Reconstructing:** Harmonious family and professional relationships with real-life experiences |
|---|---|---|---|---|

**Break the Rules: An Existence Beyond the Boundaries**

My childhood was a witness in the agricultural context. I observed potatoes, avocados, and other fruit farming; I prayed to *Var* and *Peepal* trees as the representatives of Gods; and I learned the 'gene transfer-*Urdhwamula*' (Bhagvat Gita, 15.1). Those were binary opposite ideas for me. Therefore, I always wonder how I establish a connection between them. During the STEAM learning in 2023 onwards, I started connecting my cross-disciplinary thinking using humanist, post-humanist, and integral approaches as a foundation of learning and botanical production as metaphors. Using specific approaches and perspectives from the Upanishads and the Six Vedangas, I applied cross-disciplinary thinking to solve complicated challenges, innovate, and develop new understandings.

As per my learning during the formal education of Sanskrit, *Samhita,*[373] and *Brahmana*[374] represented disciplinary areas; however, Upanishads and Vedangas promoted cooperation and synthesizing concepts in these domains. By linking these ideas from dissimilar disciplines to increase an additional inclusive acceptance of a problem or phenomenon, I made a connection beyond the Upanishad concepts. I probed the interconnection among Hindus's famous holy books, like the Bhagavad Gita and the Chhadogya Upanishad's metaphorical concepts in similar settings. At the

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[373] *Collections of metric texts or mantras of Veda. https://www.wisdomlib.org/definition/samhitapatha*
[374] *The power implicit in the Vedic words, sounds, verses, and mantras. https://hi.wikipedia.org/wiki/ब्राह्मण-ग्रन्थ*

same time, I connected these concepts with the educational context. In an interconnected world at a time where complex global concerns argue diverse answers, my multi-, inter-, and trans-disciplinary thinking was crucial.

**Figure SEQ Figure \* ARABIC 43**

*My Living Perspective - Think Differently and Think Again*

Multidisciplinary                Interdisciplinary                Trans-disciplinary

My way of thinking differently and thinking iteratively drove me through three layers of thinking. In my first way of thinking, I focused on an argument based on humanism as a multi-disciplinary approach. As a student of the Vedanga and a Sanskrit professional, I was aware of the gene transmission or biological parenting perspective. Thus, I deeply believe that we are rooted in our ancestors. From the integrative perspective, I envisioned the biological integration of our ancestors, like me and my life partner, and sensed our kids' existence.

**Figure SEQ Figure \* ARABIC 44**

*Humanism as Multidisciplinary*

Interconnected

Ancestors

Integrated

I - Human

Interconnected

Children

I connected the '*Urdwamula*' idea of the Bhagavad Gita, which seemed parallel to the interconnection with roots, leaves,
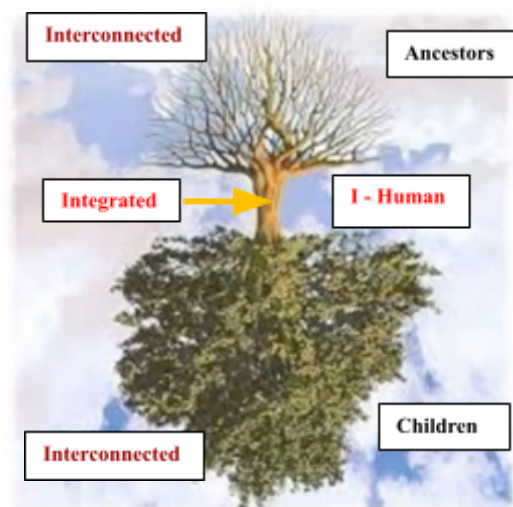
and branches as the multidisciplinary existence and stem as integrated status in the tree. I contextualized botanical concepts in an educational context. Combining or involving more interconnected disciplinary areas in educational settings, I was attached to human


**Figure  SEQ Figure \* ARABIC 45**
*Invisible Integration - Seed, Soil, Water, Methane, Ammonia, Hydrozen*

beings' value and agency, individuality and collectivism, critical thinking and evidence over acceptance, holistic education, collaborative learning, and focus on the intrinsic world. In this context, Mayseless and Kizel (2022) and Held (2019) also highlighted humanism as participatory learning and student-centered learning with critical thinking, holistic education, oneness, collectivism, and the inner world. I linked it with the Nepali, English, and mathematics curriculum of the Government of Nepal for grades 1-3, which mainly explored a multidisciplinary approach.

In my second way of thinking, I argued post-humanism as an interdisciplinary approach. I linked this concept with the seed germination ideas of the Chhandogya Upanishad (6.9.4[375]) and modern science that seemed parallel. In this idea, I connected the seed germination concept of Upanishad and the electric spark theory[376] as an underground action that is invisible in normal settings. However, in this setting, trees and fruits were visible in production.


Fruits
I - Farmar
Electric Spark Theory

This theory stresses the integration of seed, soil, water, methane, ammonia, and hydrogen for seed germination. In connection to my multidisciplinary thinking, *Pancha Tattva* (earth, sky, light, water, and air) are the disciplinary foundations, and I  represent interdisciplinarity.

The Vedic *Pancha Tattva* offered a deep comprehension of the establishment of life as a representation of the physical shape and

**Figure  SEQ Figure \* ARABIC 46**
*Vyashti as a Part/Person and Samashti as Whole/Society*



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[375] भूय एव मा भगवान्विज्ञापयत्विति।तथासौ सोम्येति होवाच
[376] *Implies that the planet's regular lightning strikes produce...s how life on Earth first began*

structure of all living things. Earth (*Prithvi*) stands for stability and firmness. The sky (*Akasha*) was a metaphor for expansiveness and limitless possibilities since it represented a vast nothingness that contained

| Vyasti | Vyasti |
|--------|--------|

the possibility for all things. Light, or *Agni*, was a symbol of change and energy. It was also a representation of the transforming power of life and was essential for

| Samasti |
|---------|

| Vyasti |
|--------|

assimilation and breakdown. Water (*Jala*) represents emotional depth, flexibility, fluidity and cohesiveness, which are necessary for maintaining life. Air (*Vayu*) was a metaphor for movement and change, of the breath of life and the ever-present flow of energy. It was also essential for breathing and circulation. When combined, these components provide a dynamic and well-balanced interaction that is necessary for the synchronization of the universe as well as human existence.

I focused on challenges to traditional, only human-centered perspectives, seeking to redefine the boundaries between humans, animals, and technology while promoting ecological awareness and the extrinsic world. This was my way of connecting education and posthumanist thinking, as well as an emerging thinking shift. This was the art of my life and was linked to art-based learning. Ecological awareness as engaged pedagogy fostered my multi-loop thinking (Snaza & Weaver, 2014; Knost, 2021). It helped my sense of commensalism for both extrinsic and intrinsic motivation.

In the third way of thinking, I linked the Holonic theory (Lewis & Baudains, 2007) with the *Vyasti* (part) and *Samasti* (whole) approaches of the Bhagavad Gita (7.5[377]) for integralism as a transdisciplinary approach. I connected the Holonic theory with *Vyasti* and *Samasti* and my chayote and potato farming knowledge. I witnessed the production of chayote and potato on both sides, whole and part. It explored multiple realities and provided a platform to think differently (Lewis & Baudains, 2007). It linked it with my STEAM learning to address multifaceted and cross-disciplinary problems. Multifold evolution, multiple perspectives, thinking, and oneness as composed of parts constituting a whole were the areas for connecting my prior and new. It unfolded my prior learning, encouraged integralism with

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[377] अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् | जीवभूतां महाबाहो ययेदं धार्यते जगत् || 5||

interdependence, and nurtured knowledge of the norms, values, and behaviors of self-sanskara.

In the second week of June 2024, I visited Laliguras Sanskrit school. An incident related to professional ethics took place there. I requested Anubhav (the Dalit teacher) for conversation and shared some inside and outside places for conversation. Due to professionalism, except for special situations, at least staying in the office during office hours (Dawes et al., 2024) and human nature boundaries, following the rules and laws (Beery et al., 2023), Anubhav conformed to stay inside the school compound during the off hours. Reflecting on my prior values and behaviors, I was lucky because my parents and supervisors of workplaces nurtured the idea that rules, social norms, beliefs, and assumptions were acknowledged as boundaries. Thus, sitting on one side of the schoolyard in the spring, we started a conversation. He raised the context: "We try to teach children many things; we want to train them. Why are we in this pattern of thinking and belief? The crows, sparrows, jays, and other birds seen in those trees also teach their young to fly. Do we have to teach or train everyone?" At that time, I remembered tigers, lions, and cats' ways of teaching their babies to hunt.

Similarly, I linked their skill transformation with my actions for my kids. I taught supported and trained them to be capable, skilled, and wise. , it was natural for us to have pedagogical beliefs like this. After the dialogue, we both came to the common understanding that we both learn after teaching, training, and experiencing. Meanwhile, some bees came and started sucking the juice of the flower, and a butterfly began to flutter. Some ants were seen following bees and butterflies to kill them and preserve their meal. This took a new turn during our discussion. We realized that no one needs to teach a bee which flower has honey; butterflies have learned where to fly and meet their mate and which flower to sip on. As soon as the ants were born, they worked hard to fulfill their



**Figure  SEQ Figure \\* ARABIC 47**

*Life Cycle of Butterfly and Forthfolding Connection*
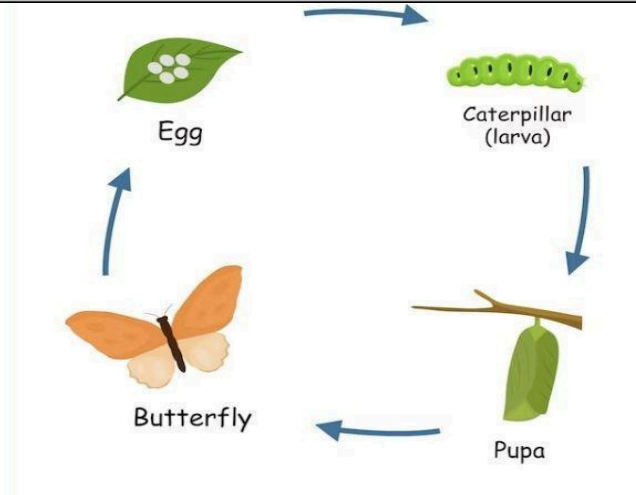
*Dharma* according to their *Karma*; they were organized in companionability. Why should we teach or train our kids? We raised the question to ourselves.

During the conversation, the multicolored existence of butterflies attracted us. Thus, we diverted the life cycle of the butterfly. Comparing with real-life experiences and inquiring about the literature, we concluded that the life cycle of a butterfly was divided into four parts: egg, larva, pupa, and adult butterfly. Connecting the context with the theory of four-folding theory, we compared salvation through hearing and devotion to the transformation from egg to larva. Similarly, we linked the process of the larva gaining strength by eating a lot to a focused task. At that time, we realized that most of our meaning-making strategies required a lot of reading and investigation. Our professional concentration seemed to match the nature of the pupa. It gave us a different feeling. In this context, we wanted to go to *Samadhi* like an adult butterfly—a new form, a new color, and a new world that is as infinite and open as the sky. We compared this to the law of individuals and groups, the four stages of a butterfly's life cycle: egg, larva, pupa, and adult butterfly, and day, night, evening, and morning. We connected the butterfly's four weeks of life with one full day. We have carried it through months, years, and centuries to eternity. Therefore, even though we have professional and human nature boundaries, we became excited to be able to go beyond the limits of our thoughts.

**Constructing a Companionable Learning Space as the Students of the Vedangas**

"Sanskrit was deliberated to present the subject intended simply for Brahmins (Sunar, 2019, May 7); how can it be challenged?" I asked Anubhav because I believe that Dalits must not be disadvantaged by the foldaway Vedic world of knowledge, which is feasible through Sanskrit education. He seemed confident about Sanskrit learning and shared different scenarios, such as

> *I was taught Sanskrit at the school level by a Koirala surnamed teacher, representing a so-called upper caste in Nepali society. He loved me a lot. Through his inspiration, I went to Dang and studied Sanskrit grammar and justice. I stayed in the hostel there. I got help from all the gurus but not from the university officials. Anyway, I still say that learning Sanskrit will only benefit us and not harm us.*

"You have met a Guru who is a Brahmin by both caste and *Karma*. You must be very lucky." I supported him. Then, we came to a common understanding of Brahmin. According to ancient belief, we concluded that the person who knows or teaches

*Brahma* or the Vedas is a Brahmin. We wonder whether a person who was a so-called Brahmin and represented only a Brahmin caste was a Guru because we know that the Brahmin studies himself and teaches others about *Brahma*. After that, I called myself a Shudra Brahmin because I was an employee. I asked permission to call the Dalit teacher a Brahmin Shudra. He smiled faintly and did not seem convinced. Finally, we concluded that the so-called upper-class caste and lower-class caste were the intertwining of our social identities with meritocracy (Gelovani, 2023). It fostered our cross-cultural identities through mutuality.

From the intertwining learning perspective, we linked our formal learning praxis with inquiry theory. We reflected our praxis with *Shravana* practice, writing and thought sharing with *Manana*, professional life with *Nididhyasan*, and intertwining identities for a new perspective with *Samadhi* in each classroom-based setting. As we learned from the Mahabhashya[378] of Sanskrit Grammar, a branch (*Anga*) of Vedanga, we compared *Aagam* (inductive), *Svadhyaya* (heutagogy), discourse, and behavior with *Shravana, Manana, Nididhyasana*, and *Samadhi*. This made it easier for us to decode the inquiry theory. We constructed an understanding by connecting discourse with student practice, which modern practice interprets as teacher-centered methods. It helped us apply the mutuality of student-centered and teacher-centered methods.

After that, our conversation deepened into the issue of Dalits asking for visible action, connecting their voices that were arguing for their equitable place (Narwana & Gill, 2020). From the critical race theory/perspective, we mainly focused on the centrality of race and racism, the intersectionality of social characteristics, the analysis of tolerance and meritocracy, and the promise of social justice and activism (Taylor, 2023). In this context, we highlighted that we must act for the ground-breaking transformation of hegemonic culture and anthropological consciousness because we felt Dalits were challenging these cultural biases. However, many so-called Brahmins did not accept the fact easily. We analyzed the context of domination, subordination, and hegemony that was forced upon the so-called lower caste and class in our society (Sanil, 2023). In the contemporary complex and dynamic professional context, we positioned and profiled ourselves in terms of

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[378] *Great Commentary*

achieving a professional identity (Trede et al., 2012) with equity in thinking, action, and behaviors. It has shaped us in time and space in different contexts.

**Deconstructing a Companionable Learning Space as the Students of the Vedangas**

We gathered for our reflection the very next day. As Sanskrit learners and professionals, we had a common reflective understanding that reflection was essential for developing cross-cultural awareness through student and professional identity (Korkko et al., 2016; Trede et al., 2012). During the inquiry, our iterative reflective processes connected new experiences with existing practices, social norms, values, and skills to challenge the dominant ideology. That gave meaning to our experiences and led to an understanding of our students' higher education and professional identity (Alsina et al., 2019). As per our learning, it was consequently dynamic to stimulate plans that adopted principled and reflective academic and professional performance (Trede et al., 2012). After that, we started out-of-box thinking, such as the notion of hybridity (black and white as well as white and brown) grounded in *Trishanku*, or nowhere space (Bhat, 2021). We connected it with the 'voice of nature' (ibid.) in the sense that the conclusion of spirituality in nature and creature expression appeared appropriate for the inquiry. Thus, we compared the awareness of an alteration from 'theistic goods' to 'natural goods' in Hinduism's rituals. In this context, the hermeneutic-aesthetic foundations of contemporary lifestyles through root-seeking also seemed like practical concepts (Taylor, 2012). Therefore, root-seeking was an alternative way of thinking about the contextualization of our academic and professional lives.

We became aware of the ritually constructed Hindu identity. During this discussion, we mainly focused on cultural change through Sanskritization, with the idea that Sanskrit has universal spread, ancestor worship, and the worship of specific animals (Prorok, 1998). This concept also seemed relevant to challenge and reflection in the contemporary context. In this context, we focused on the practices of Sanskritization. We also concluded that Sanskritization was the praxis of reciting Sanskrit *Mantras*, slokas, and texts and adhering to ancient Hindu cultural norms, as Timilsina (2023) explored. We also analyzed India's identity context based on Sanskrit education and the pattern of shift of Sanskritization toward de-Sanskritization (Sinha 2006). It helped us cross beyond socially created boundaries. We agreed on the argument of Timilsina's (2023) exploration that Nepal, too, shows signs of

de-Sanskritization following the populist uprisings of 2006 and the Interim Constitution of 2007. The movement of neo-Sanskritization (Timilsina, 2023) was an eye-opening idea for us that combines Sanskritization and modernism. Combining cultures helped to include our concept of identity and its valued systems. Thus, we summarized that language and culture are interconnected with integrated bicultural identities (Kumar et al., 2008) in a learning context.

**Reconstructing a Companionable Learning Space as the Students of the Vedangas**

By the end of the first week of June 2024, we had moved the subject of Indigenous practice into our conversation. We learned a lot from it. As per our understanding, Indigenous worldviews were extremely deep-rooted in cultural, spiritual, and theoretical perspectives. During this conversation, Indigenous mindfulness comprehends consciousness of one's influence on others and our environment. Thus, emphasizing the interconnectedness of all things—people, animals, plants, rocks, and even the community around us—and viewing the world holistically, where everything was in harmony with spirit and significance, motivated us to follow neo-Sanskrititization. We started linking mindfulness and religiosity (Henning et al., 2024). It helped my self-sanskara inquiry by providing a close companion to the less estimable features of narcissism, self-satisfaction, pride, self-centeredness, and arrogance through secular spirituality, such as the spiritual intelligence paradigm (Griffiths, 2021). It was a swing in identity from the object-pole to the subject-pole of thoughtfulness and action.

We critically raised issues of intercultural and interreligious competence and connected the inquiry to explore cross-cultural practices (Henning et al., 2024). As per our understanding, the intercultural impression investigates commonalities, but cross-cultural practices explore comparisons among them. In the inquiry context, the argument about mindfulness was an area of commonality. Similarly, religious and secular perspectives were the basis for comparison (ibid.). So, to balance knowledge and process, we used a multiple-thinking technique to define the word meditation, like theological practice, the symbol of addition, and integration. As I claimed, a non-meditative approach was used for inquiry, and we integrated thinking and actions with secular interventions, i.e., mindfulness and pragmatic learning. It helped to link this idea with shamanistic and Indigenous belief systems.

**Constructing a Companionable Learning Space as the Sanskrit Professionals**

During the second week of June 2024, I talked with other collaborators. They revealed that they were given cross-cultural professional actions and possible suggestions for their professional performance or the additional value of choosing a different perspective. The collaborators reflected on topics while grasping the underlying notion or perspectives and shared the experience of teaching Dalit students, such as ritual (Karmakanda), grammar, language, etc. On the other hand, some critical reflective collaborators made value judgments, described ideas based on assumptions about the setting and the profession, and executed new action plans and supported learning objectives (Alsina et al., 2017). Reflection from collaborators was viewed as a procedure for strengthening professional identity. I requested collaborators to think critically to modify their vision of professional development and provide more opportunities for Dalits and others. It was thus interesting to explore how far collaborators succeed in attaining this level of critical thought.

Our conversation focused on developing self-image, which mentioned how professionals identify themselves and are impacted by how others notice them (Kelchtermans, 2009). We thought we needed some radical change in Sanskrit professionalism and ways of thinking and acting. In this context, Sutherland et al. (2010) acknowledged several phases in the creation of a self-image, such as building self-esteem, then existence and being observed by others as a beginning professional, and finally establishing professional sub-identities that eventually constitute a whole. We concluded that Anubhav was fighting for that, and we had to support him. In this context, Lanas and Kelchtermans (2015) concentrated on contextualization and flexibility as the body of the reflection process in a cross-cultural context. We experienced that we were becoming more empathetic to others but not sympathetic.

**Deconstructing a Companionable Learning Space as the Sanskrit Professionals**

On Friday of the second week of June 2024, we gathered in Mr. Atul's official room. During this gathering, we were probed several times about how we could be empathetic to each other. In this context, with the help of collaborators, we analyzed contemporary schooling patterns and local needs as being sympathetic but not empathetic. These patterns and needs explored indicate that educational philosophies, principles, and approaches were presented as locally relevant and culturally appropriate (Taylor & Taylor, 2019). By the end of our collaboration, we concluded that socially, ethnically, and culturally diverse Nepali society does not seem to be

universally accepted in any one caste-dominated ideology or concept. Thus, we need to promote cross-cultural reflexivities through symbiosis approaches to Indigenous worldviews, such as Buddhist Wisdom Tradition, Shamanic Wisdom Tradition, Eastern Wisdom Traditions, and spiritual intelligence paradigm, and their mutuality with local needs, perceptions, and conditions. Indigenous knowledge is culturally unique, whereas conventional wisdom is decultured (Lodhi et al., 2012). It also recognized that meeting local needs frequently has worldwide implications and impacts that address content while considering context, global challenges, and local priorities. I raised transformative actions for cultural relevancy.

We considered transformative actions helpful in developing a practical explanation of transformational learning as five interrelated methods of learning profoundly about the relationship between one's inner and outside worlds (Taylor, 2020), such as cultural self-knowing (self-realization), relational knowing (connecting), critical social knowing (political astuteness), visionary and ethical knowing (altruism), and knowing in action (agency). It helped us decode and link it with the self-sanskara inquiry. Cultural self-awareness (self-realization) fostered common values, ideas, ideals, emotions, and spirituality. Relational knowledge (connecting) seemed to be the ability to connect empathically and compassionately with culturally varied persons, particularly those of other genders, ethnic backgrounds, and spiritualities, and to personally enjoy the intrinsic splendor of the natural world.

Similarly, we examined that critical social knowing (political astuteness) entailed understanding how and why political, institutional, and financial influence has historically structured our social realities by establishing seemingly natural (and deterministic) categories of social class, race, gender, profession, intelligence, and so on; and how this mostly invisible power governs (restrains) our lifeworlds, how we communicate with others, and our relationship with the natural world. Visionary and ethical knowing (altruism) encouraged us to think about and negotiate a shared vision of what a better world could (ideally) and, more crucially, should (ethically and morally) become. Finally, we applied knowledge in action (agency), emphasizing a commitment to making a difference and acting locally while thinking globally.

**Reconstructing a Companionable Learning Space as the Sanskrit Professionals**

On the third Saturday of June 2024, we (my collaborators and I) started a conversation based on Atharva Veda's well-being argument by promoting human

values and harmony in family and society. In this context, Atharva Ved (3.30.3[379]) explored that the son should be in agreement with his father and behave appropriately, the mother should show equal love to all her children, and the wife's or husband's attitude toward their life partner should be one of contentment and decent speech or words. This argument taught us that Mother Earth is equitably treating us, but not in a caste-based discriminatory way. When we discussed Atharva Ved's (3.30.6[380]) and Rigved's (10.117.9[381]) arguments, we exited more because they explored equity in resource distribution, such as "O!  Humans may your water resources be equal. May you distribute the food equally among yourselves! Let the drink of men and their portion of food be mutual and collected; with one mutual tie, let all be united and connected as well as composed.' and 'One who eats alone is a sinner." (Desai et al., 2024, p. 4). In the context of education, we never wanted to provide the opportunity to a particular caste or gender; we wanted to create an environment that supported the well-being of humanity. Finally, we embodied Rigved's (10.191.4[382]) notions that for social welfare explored, all should have equal existence.

During the conversation, we highlighted symbiotic and symbiosis relationships in the Vedic context, focusing on the interconnectivity of all life as reflected in Vedic literature and the natural coordination of human beings and the ecosystem through discussion. Symbiosis defines interconnections between heterogeneous thinking or approaches, but a symbiotic relationship explores homogeneous thinking (Gorman, 2019). The discussion helped us understand heterogeneous and homogeneous integration according to the Vedic eco-narratives, Vedic ecology, eco-poetry, sustainability, harmony, and bio-sensitivity. It has incorporated Rig-Veda's (1.32.2[383]) argument of the water cycle, i.e., cloud-rain-ocean-cloud or birth-death-rebirth cycle, with transformative actions. At that time, the most interesting Rigvedic (1.86.10[384]) idea was: 'one and only one Aditi is projected in different forms. It is said that Aditi is heaven; Aditi is mid-air. Aditi is the sky, earth, universe, mother, father, and everything. Aditi means all Gods; Aditi is all that is in being, all that has been born

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[379] मम भ्राता भ्रातरं द्विक्षान्मा स्वसारमुत स्वसा । सम्यञ्चः सव्रता भूत्वा वाचं वदत भद्रया ।।
[380] समानी प्रषा सह वोन्नभागः समाने योक्त्रे सह वो युनज्मि । सम्यञ्चोग्निं सपर्यतारा नाविमिवाभितः ।
[381] सुमौ चिद्धस्तौ न समं विविष्टः सम्मातरा चिन्न समं दुंहाते । यमयौश्चिन्न समा वीर्याणि ज्ञाती चित्सन्तौ न समं पृणीतः
[382] समानी व आकूतिः समाना हृदयानि वः । समानमस्तु वो मनो यथा वः सुसहासति
[383] अहन्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वर्यं ततक्ष । वाश्रा इव धेनवः स्यन्दमाना अञ्जः समुद्रमव जग्मुरापः
[384] गूहता गुह्यं तमो वि यातु विश्वमत्रिणम् । ज्योतिष्कर्ता यदुश्मसि

and shall be born (Desai et al., 2024). Connecting with my ecology, it also stressed that *Usha* is a goddess, the bringer of light, and the daughter of the sky (Rig-Veda, 1.48.8[385]). It seemed like an example of multiple thinking. Thus, I connected it with my interpretation of my names M, *Pur*, OTT, and *Usha*, as well as m/other, which relates to the presence of feminism within me.

**Constructing a Companionable Learning Space as the Educators of STEAM and Vedangas**

By the end of June 2024, I asked Anubhav to explore his autobiographical stories in which the main character (a struggling Dalit) faced ethical decision-making scenarios (Taylor & Taylor, 2019) while overcoming career development issues. These stories centered on ethical dilemmas such as job dependability for Dalits' career progress vs. rejection of Dalit representatives, political prejudice for tokenism versus support systems for empowerment, and traditional behaviors versus contextualized practices with systematic procedures. These ethical problem phenomena highlighted autobiographical reflexivity and attempted to foster cross-cultural knowledge, skills, and transdisciplinary capacities. It helped to come out of a blind eye to the ethical dilemma and not fall into one side of the dilemma. As a STEAM learner, I linked it with progressive pedagogies (Hugg & Wurdinger, 2007), such as student participation, collaboration, learning by doing, critical thinking, social skills, integrated curriculum (Drake & Reid, 2020), and real-world learning.

We (my collaborators with me) re-analyzed the context and highlighted the commitment to act for transformation from our side. We developed a curriculum plan for awareness and project-based learning activities. In this context, a moral imperative was to improve curricula that articulate scholars with transdisciplinary capabilities (Taylor & Taylor, 2019) to contribute as socially responsible citizens by serving to promote cross-cultural environments such as equitable learning opportunities. This strategy aimed to bridge, apply, and support curriculum principles and practices for contextualized approaches. Dewey (1933, as cited in Stroud & Baines, 2019) established a practice to support the construction of knowledge surrounded by a particular experience, such as reflection on neighboring circumstances, understanding of what has happened in comparable circumstances in the past, and the decision that puts self-possessed what is experimental to understand what they indicate.

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[385] विश्वमस्या नानाम् चक्षसे जगज्ज्योतिष्कृणोति सूनरी । अप द्वेषो मघोनी दुहिता दिव उषा उच्छदप सिध:

From the multidisciplinary thinking and ontological pluralities perspective (Cooper et al., 2016), we stressed the diverse perspectives of humanism, such as race, gender, and so on, with Indigenous practices and our curricular plan. For that, I helped collaborators apply STEAM and multidisciplinary approaches to integrating cross-cultural phenomena. We embodied an Indigenous alternative to the United Nations global Sustainable Development Goals (SDGs) and contemporary Indigenous ecological knowledge systems related to Indigenous shamanic worldviews (Guzy, 2021). We envisioned learning through experience, such as through hands-on activities (Holstermann et al., 2010). Similarly, interactive projects, experiments, and activities that use Indigenous knowledge in real-world circumstances (Cavallo, 2000) were accepted for neo-Sanskrititization and contextualization of the Sanskrit curriculum. We anticipated involvement with the community to investigate Indigenous beliefs and traditions and participate in collaborative projects.

## Deconstructing a Companionable Learning Space as the Educators of STEAM and Vedangas

Continuing the conversation in June 2024, we (my collaborators and I) revealed that structural relationalism (Nexon, 2010) was interpreted differently by the Brahmin and Dalit communities. According to Overton (2007), this type is characterized by dialectical systems that integrate through stages of paradox (contradiction and self-reference) and differentiation. We aimed to reduce contradictions by utilizing our references. For that, we included it as a companionability approach for harmonious existence. In this context, Lerner (1991) presented an example called developmental contextualism, which seemed like Vygotsky's idea of relational ontology, the awareness of a relational progression that associates individuals and their realm (Stetsenko, 2017). This example emphasized that there is no single cause of individual development, and it depends on multiple realities, like in-person variables, such as biological and psychological ones; interpersonal variables, such as peer groups or personal relationships; and extra-personal variables, such as institutional or environmental ones. We connected the notion of this example with our cross-cultural and sociocultural settings, such as opportunities of race, gender, and so on.

We concluded that the structure or pattern of interactions between different levels of analysis causes behaviors, and changes in the form (configuration) of these links cause developmental changes (Dixon & Lerner, 1999). The conclusion focused on the link between a person's structural and functional characteristics and the needs

of his environment. For neo-Sanskritization, we envisioned applying the constructive approach to a person's structural and functional characteristics. In this context, learning occurs in a sociocultural setting. We realized that educators like us can share students' ideas and worldviews as Indigenous knowledge, encouraging interaction and discussion about their culture, community knowledge, and traditions from Sanskrit learning. For that, we planned to invite informed community members and Dalit activists for guest lectures in Sanskrit classes. This type of mutuality of Indigenous knowledge and Sanskrit learning can help to bridge the gap between actual and prospective knowledge (Zone of Proximal Development: ZPD) via scaffolding.

**Reconstructing a Companionable Learning Space as the Educators of STEAM and Vedangas**

I concluded my fieldwork and conversation of June 2024 with group reflection. At that time, we encountered difficulties based on Sanskrit teaching and learning in interpreting our current frames of reference. It exposed our egocentrism, conventional thoughts, and narcissism. We eventually realized that these factors were preventing us from overcoming the marginalizing sociocultural influences that shape the Vedic education system, such as culturally decontextualized Sanskrit curricula and simplified pedagogy, and linked them with mathematically decontextualized ideas (Luitel, 2013; Pant, 2019). Our critical self-reflection strategies initiated disorienting dilemmas (Mezirow, 1991) in our continuing Eastern worldview, which we overcame through creative thinking by incorporating different worldviews into us. While practicing as a critical reflective learner and teacher, we gradually discovered that the instructional processes of Sanskrit and actions are characterized by broader frameworks and prevailing perspectives, as well as how power relationships function in classrooms, activities, and schools, and how teacher power is exercised (Habermas, 1972; Brookfield, 2004). As a STEAM learner, I realized it was for re-engineering existing pedagogical methods of Sanskrit.

As a gardener, I envisioned that I would frequently rebuild myself through transformative STEAM pedagogy in the classroom gardens of Sanskrit schools. My vision is to help Sanskrit teachers become more aware of the transformative potential of curricula, pedagogies, and ways of allowing opportunities for all. The design and implementation of transformative STEAM approaches taught me to connect learning with real-world problems, particularly those related to the moral essentials of sustainable development (Taylor & Taylor, 2019). As a result, the transformative

STEAM pedagogy helped me reduce or resolve bias and promote an authentic, empowered, and inclusive Sanskrit education system in Nepal.

Finally,

I and my male collaborators explored our lived experience (van Manen, 2016a) as Sanskrit educators over the past decade. Similarly, my female collaborator discovered her lived experience as a social study teacher. As a STEAM learner, I analyzed our lived experience of teaching (van Manen, 2016b) through the STEAM lens with four stages, such as our behavior shaping as Pavlov experimented with dogs, restructuration of our mental schema as though we were inventors, constructing knowledge as though we were knowledge producers and owners, and questioning ourselves and others as though we were change agents.

During the exploration, we divided the facts (achievement-related information) categorized as the informing lens, meaning (making sense of information in context) categorized as the reforming lens, and change (developing strategies to address the crisis and apply) categorized as the transforming lens. Thus, at first, teaching as an informing lens, we presented memorable phenomena of our early experiences of learning and teaching Sanskrit in school and drew how academic reflection empowered us to dismiss our untrue consciousness because we uphold different nurturing patterns such as touchable untouchable rules in society, can read or not by caste, and so on.

The learning facilitation of Sanskrit subjects and content with pedagogical awareness in the classroom created significance for instructors and students while serving as a reforming lens. During Sanskrit facilitation, we relied on our prior knowledge and abilities to carry out specified activities. Immediately, we created knowledge and abilities that allowed us to apply unique and creative ideas, concepts, and problem-solving techniques (Shrestha, 2019). Next, in teaching as transforming, we argued for the further intellectual development of our praxis as a transformative Sanskrit educator with out-of-box thinking, applying ancient rules without theological dominance, and providing an opportunity for all to learn and teach. We proved its implementation in my teaching of Sanskrit at the school level, in a training workshop, and social work.

The mentioned analysis explored many questions within us, such as how enthusiastic we are about the profession. How open are we toward novel ideas? Do we have a 'can do' attitude? Are we willing to question our deeply held beliefs about

education and professions? Thus, to keep track of and represent our lived experience and to find out the answers to raised questions, we used autoethnography, an imaginative and storied method of investigation and writing that aimed to express and comprehend the human experience, particularly its cultural embeddedness (Ellis et al., 2011). We investigated how metaphorically presenting as 'building a garden,' we have been gardeners in our style of teaching Sanskrit, assisting diverse ethnicities as flowers to learn meaningfully in school as classroom gardens.

We analyzed Rig-Veda (10.90.12) and Yajur-Veda's (31.11)[386] exploration based on the classification nature of humans. According to this perspective, there was a metaphor to say that a human was born from a mouth, arm, thigh, and foot, but the literal meaning explored another side of meaning. Humans are born in the womb. Thus, it seemed like just a metaphor. As per our understanding, the metaphor highlighted that one who was the most thoughtful person with complete and comprehensive knowledge was called a Brahmin.

Similarly, a person with strong arms was called a Kshatriya, a person capable of saving and trading was a Vaishya, and a person with honored qualities was called a Shudra. In this context, Atharva-Veda (10.23.4.8[387] Mantra 32–34) explored another metaphor with the claim that the earth was the foot, the sky was the stomach, and the universe was the head. In this metaphor, the sun and the moon were eyes, Agni (fire) was the mouth, Vayu (air) was the means of life, and directions were tools for practical knowledge. It metaphorizes Veda as a person with the concept that Rig-Veda was a Dev (God), Yajur-Veda was Prana (means of life), Samveda was hair, and Atharva-Veda was the mouth (Yajurvada, 31.7[388]). Thus, metaphorical interpretation was common in the Vedas. Therefore, embracing metaphors as an absolute truth was not justifiable.

We accepted that our contemporary practices were dominated by aloof gardening, such as witnessing the flowers from a distance or the window (not a practical transformation) and employing someone to photograph them. There was no proper environment for interacting with flowers. The relationship between teacher and student created space, and students felt alone. We also had some examples of involved gardening that seemed positive but not enough for revolution. During this gardening,

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[386] ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः । ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥
[387] यस्य भूमिः प्रमा अन्तरिक्षमुतोदरम् । दिवं यश्चक्रे मूर्धानं तस्मै ज्येष्ठाय ब्रह्मणे नमः
[388] तस्मादयज्ञात् सर्वहुतऽऋचः सामानि जज्ञिरे। छन्दांसि जज्ञिरे तस्मादयजुस्तस्मादजायत ॥

we observed that the gardener went from place to place, talked to the flowers, and asked them how they had been doing, feeling, thinking, valuing, and being. It looked like a narrative inquiry but not in action.

We also acknowledged activist gardening, which encourages the plants to speak up, protect, and pay attention to grow well. However, we aimed at leaders as practitioners, not activists. We valued artist gardening, where the gardener redesigns the garden as a collage of different plants, talks to them individually, and captures their unfolding subjectivities, i.e. their feelings, emotions, and beliefs. Finally, we envisioned a wise gardening approach that strikes a balance between local and non-local plants (all castes), makes sense of their growth from multiple perspectives (Eastern, Western, Shamanic, and so on), and observes, feels, performs, enables, and serves the plants. It seemed that wise gardening could foster cross-cultural existence.

### Feminism: Afar From the Single-minded Theory

Reflecting on my academic and professional journey, I experienced lots of cultural universals (Brown, 2004), such as equality in femininity, the belief in spirituality, the pattern of marriage, and the use of language, art, dance, music, cooking, games, jokes, sports, birth and death ceremonies, etc. As per my experience, it failed to develop a broader framework for intercultural dialogue (Elias & Mansouri, 2020) because mass education culture did not promote cross-cultural existence. At that time, I believed that my emphasis was enriched further on specific cross-cultural collaboration and engagement at the micro-level (Modood, 2014). Thus, for me, cultural dealings meant being able to interpret culture on my own terms rather than making judgments based on personal cultural beliefs. From a terminological perspective, as a student of the Vedas, I learned the terms *'Gaveshan[389]'* (investigation) and *'Gorakshya[390]'* (save the planet Earth) and tried to apply them in real-life settings. For that, I needed a Companionable notion for a long-term journey. That was the main reason for joining STEAM education for investigative learning and socially responsible schooling.

I used to apply my *Gaveshan* practice through academic healing practices to reduce my learning suffering. During the *Gaveshan* process, Ayurvedic healing practice supported me in finding and applying appropriate solutions. As an Ayurveda

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[389] *The first term for to represent the word research; longing for cattle, ardently desirous for cow (https://sanskritjagat.in/shabdkosh?search=गवेषणम्%3B)*

[390] *Protecting or preserving the cows*

expert, my father always highlighted that Ayurveda heals the cause of diseases, not the disease of a person. It motivated me to find the cause and context of my learning suffering. In childhood, I was nurtured by observing the Thami[391] community, a tribal group in Eastern Nepal. At Youngstar, I learned about the Newa community in the Kathmandu Valley. My Brahmin family and community also contributed to their cultural context.

My multi-cultural context (Elias & Mansouri, 2020) included Indigenous elders, traditional healers, and cultural events like shamanic performances (Dhungana & Yamphu, 2016). It revealed to me how achieving a profound understanding of Indigenous knowledge traditions will be an integral part of learning. Similarly, it encouraged me to think out-of-box thinking by linking *Bon*[392], *Masto*[393], Bauddha[394], Nath[395], Vaidehi[396], and Kirat Mundhum[397] Wisdom Traditions as grounded theory. I found that these wisdom traditions seem to promote human beings as an agency of collaborators of intrinsic and extrinsic worlds for the existence of binary opposites for aliveness (*Jagrat*).

Connecting my prior praxis with the contemporary context, I teamed up with collaborators and realized that valuing the agency of human beings and the existence of individuality and collectivism were my key learnings that seemed similarly characterized by the core humanist approach (Held, 2019). In this context, critical thinking and evidence over acceptance, holistic education in the sense of beyond self and



**Figure  SEQ Figure \\* ARABIC 48**

*Existence of Binary Opposites for Aliveness (Jagrat)*

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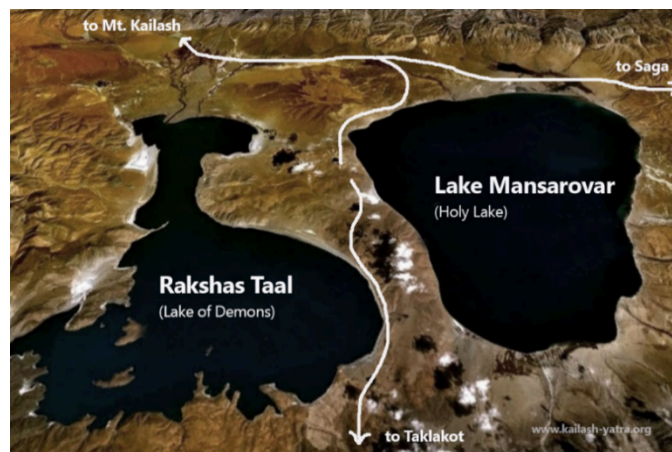
[391] *A local community that lives in Dolakha and Sindhupalchock disdrict.*

[392] *An ancient religious tradition that has core beliefs focuses particularly on the three jewels: body, speech, and mind, and Pancha Tattva (five elements): earth, water, fire, air, and space.*

[393] A *still-existing custom among the Khasa caste in the Karnali area.*

[394] *Three types of Buddhism in Nepal such as Theravada, Tibetan Vajrayana Buddhism, and Newar Vajrayana Buddhism*

[395] *A Shaiva sub-tradition within Hinduism*

[396] *Questioning, dialoguing, and dialectic culture for knowledge and liberation*

[397] *A local religion of the Kirati ethnic groups*

community, collaborative learning, and focusing on the intrinsic world (Mayseless &
Kizel, 2022) was presented based on bounded beings (Gergen, 2009) as beginning
from me and then after family members and beyond, such as mother, father, brother,
and sisters, etc. I understood metaphorically using the commas (mother, father,
brother, and sisters) with the idea of each individual ensuring our ability to
comprehend them as separate entities, distinguishing me from my family members.
Applying my mother as ontology, or *Prameya*, my father as epistemology, or
*Pramana*, and my brother as axiology, or *Prama*, I was encouraged to create my
existence and space for thinking and acting integratively.

　　　I reviewed my autobiographical journey and connected it with my cross-cultural
understanding. Experiencing many ups and downs, I felt that I lived in an
environment of good and evil (Gergen, 2009). It explored the dialectical nature of my
life. I connected it with Kailash[398], a Hindu holy place (*Jagrat Tirtha*), with the
concepts of Lake Manasarowar[399]
as holism and Lake Rakshas[400] as
demonism. It helped me link
Kailash with eco-cosmological values and belief
systems (Guzy, 2021) and the concept of "me
here, you there, a space between us" (Gergen,
2009, p. 3). It taught me to drink water from
different resources (*Ghat Ghatko Pani Piuna*).
Thus, I treated my present critical reflexivity not
as an end but as a beginning. From the agency
perspective, it was also God's representative on
earth for me, and from the structural perspective,

**Figure  SEQ Figure \\* ARABIC 49**

*Kumar Shashthi/Si Thi Nakha Culture for
Crystallization of My Thinking and Flexibility*



the value and belief systems represent the foundation of religion, which go hand in
hand, like a Bon culture (Schmid, 1967) in Nepal. This culture's foundational
concepts focus on the three valuables: body, speech, and mind, as part of the pure
nature of knowledge. It also held that people are made up of five elements: earth,
water, fire, air, and space. It seemed that these were the cross-cultural existences of
Hindus and Bons. Thus, I conducted a dialogue between value-laden assumptions

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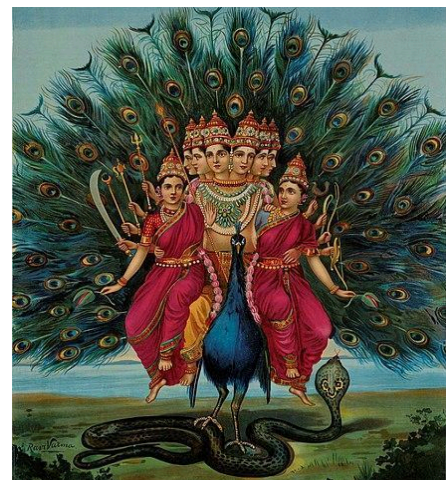
[398] *A mountain in Ngari Prefecture, Tibet Autonomous Region of China*
[399] *A freshwater lake at a high height, nourished by the Kailash Glaciers*
[400] *A saltwater lake in China's Tibet Autonomous Region that is situated south of Mount Kailash and
west of Lake Manasarovar.*

(Susen, 2023) for a deeper look at the philosophical questions and neutrality for the unfolding of the mysteries to create my third space as an ongoing process for the impure of knowledge.

I liked my thinking about Masto culture, an Indigenous way of living where Masto is treated as a living God. As a STEAM learner, I connected with *Dhami* (shaman) as a visible existence, and the action after Masto enters their body is an invisible fact for me (Dhungana & Yamphu, 2016). However, I have witnessed this process continuously since my childhood. I also connected my way of learning with the Kumar Shashthi/Si Thi Nakha festival of Newa, a local community of Nepal, crystallizing my thinking and flexibility. It opened my eyes to a metaphoric understanding of wings to fly in the sky, like a peacock, and flexibility to move in the land, like a snake. I connected the six faces with six Vedangas and STREAM. My duality was linked to the presence of two females and non-duality as a holistic form. Thus, my cultural dealings are rooted in our Indigenous praxis with the presence of feminism.

Feminist theory (Allen, 2023) itself is a disrespectful issue for followers of the Hindu religion, like us, who believe in the culture that considers Lakshmi as the goddess of wealth, Durga as the goddess of power, and Saraswati as the goddess of knowledge. It was my experience that the Hindu community, which believed in this culture and sought to eliminate gender inequality and promote women's rights through feminism as a social, political, and intellectual movement, was questioning self-culture. In this context, contemporary feminist theory highlights gender as a social construct (ibid.). Feminist theory argues that gender is not biologically determined but a social construct created and maintained by society. In this regard, the Vedas argued that creation came from *Parabrahma*, a supreme creator who was neither male, female, nor eunuch (Kaudinyayana, 2023). Thus, contemporary practices seemed against the Veda's exploration. I also highlighted the need to thoroughly observe our practices, our learning, and the circumstances or contexts for autobiographical inquiry. Thus, I raised critical questions within me and with others, such as what, why, how, and when. I also stressed appealing in communicative activities (Rhee, 2020), such as creating sense, making existence true, being honestly believed and specified, and being ethically correct and applicable to the surroundings.

**Constructing a Companionable Learning Space as the Students of the Vedangas**

Connecting my prior knowledge, I experienced root-seeking as an alternative approach to contextualization (Bhat, 2021) or oneness. In this regard, the concept of oneness, such as male and female, East and West, black and white, and white and brown, seemed to connect with ancient praxis. I have linked the ancient praxis with the practice of teaching my family which direction my wife should take toward me. I was always taught that my wife should sit on my left and I on her right, but this fact explored by the Vedas was not told. Thus, it was overshadowed when *Prajapati*, a god of Hinduism, was created from *Parabrahama*, the right half of the body became male, and the left half became female (Kaudinyayana, 2023). Only the theological idea of forming a Lakshminarayan existence was planted within me. Currently, I am connecting my root-seeking process with the *Ardhanarishvara* tradition as a voice of nature. I utilized the voice of nature in the common sense of discovering spirituality in natural surroundings, and being communicative seemed applicable to my ongoing inquiry. I have compared the idea of a swing from theistic goods to natural goods in Hinduism's rituals (Bhat, 2021). This type of hermeneutic-aesthetic source of modern life also seemed like a practical concept.

During the inquiry, in July 2024, we (my collaborators and I) gathered and started sharing about our family background. It helped us with root-seeking for further investigation. Aarati (the female teacher) presented a very interesting context about her upholding and academic journey as a representative female. Becoming a factor in two marriages and ten children was an interesting phenomenon for the desire of the teacher's (her father's) passion for a son, a representative of patriarchy. However, envisioning each individual's body in a holistic form, Hindu marriage traditions seem parallel to the theory of Panspermia (Koirala, 2020). According to this theory, life (fetus) may have originated elsewhere (from the male) and reached energy (to the female) through various means. It is the existence of accepting naturally and thinking beyond. Therefore, most females were encouraged to move towards the comfortable place to the parents to be with blood relatives. We critically analyzed it. During this analysis, we found the duality of whether it is patriarchy or comfortarchy that the feminists never try to understand.

It was a very different context for us, who believe that a person is complete in himself, i.e., he is both male and female, or a form of *Ardhanarishvara*. It was unfortunate in itself that we made the context in which Prajapati prepared the

structure of human beings and some creatures born from the union of male and female (Brihadaranyak Upanishad, 1.4.3) to give more strength to the production of cross-cultural learning and joy of life (Kaudinyayana, 2023). Finally, we constructed the meaning as the completeness of each individual and the interdependence of them for further production.

**Deconstructing a Companionable Learning Space as the Students of the Vedangas**

During the conversation on the second week of July 2024, I learned that Aarati (the female teacher) had no father-in-law. She had the beginning of married life in a house with her only son as her open-minded husband. Her mother-in-law, as well as other relatives, were supportive and happy. Thus, we concluded that it was also exposing patriarchy as the root of gender inequality (Allen, 2023). In Nepal, to be a radical feminist, there is a tradition of insulting men or complaining that they are not able to progress because of men who consider men to be an obstacle to women (Tharu, 2016). Aarti's statement showed that she found herself in a different situation and that she was not free from this type of thinking. Her negative attitude toward housework also raised questions about her determination to collaborate with family members. Thus, in this context, we need to understand that no one individual, family, or society has been able to move forward with the slogan of women alone (Haberman, 1998). It was not just taking the position that was allocated and given by someone else. Therefore, we have to understand the interconnection of *Karma* and spirituality in Buddhism (Chu & Vu 2022) for collectivism in real-life settings.

We investigated more information about feminism. I recalled regular class learning based on feminism. Gathering this learning, I concluded that the feminist perspective argues that masculine systems, which highlight men and maleness, are accountable for gender inequality (Allen, 2023). From the intersectionality point of view, in our context, the feminist perspective recognized that each of us encountered multiple systems of oppression based on our race, class, sexuality, and other identities in addition to gender. During the dialogue, Arati argued that radical action is necessary for change. In this context, the feminist perspective highlights the significance of dogmatic action, including activism and policy changes, to achieve gender equality. In this regard, Tharu (2016) explored that personal action is political action for transformation. According to feminist thought, personal experiences are political, and individual encounters with gender inequity may be utilized to explain

larger social concerns (Allen, 2023). These concepts have changed, and many strands of feminist philosophy focus on different areas of gender inequity and action. Therefore, we realized that both empowerment and negotiation (Chu & Vu 2022) can lead to female liberation per the situation.

**Reconstructing a Companionable Learning Space as the Students of the Vedangas**

In the third week of July 2024, I started rereading and reflecting on my understanding of feminism in Vedas. I learned that men and women complement each other, but based on existence, men are called seeds, and women are called fields (Kaudinyayana, 2023) in the Vedas. Therefore, even though they are different, they are interconnected, but they remain in different existences. Due to fragmented learning, different aspects are highlighted in the context of male and female. Therefore, we need to analyze it from a holistic point of view. It seems that the fragmented standpoint highlights the gender perspective that differs from traditional notions of gender and questions the notion that gender is a fixed and binary construct based primarily on biological sex (Majumdar, 2021).

Similarly, gender perspective is traditionally, but not in the ancient period, viewed as an intrinsic characteristic, with men and women assuming distinct roles in society. Thus, we agreed that gender theory, on the other hand, acknowledges that gender is a social construct formed by cultural and historical influences rather than a binary distinction between male and female (ibid.). It facilitated us to reveal modern and ancient values, beliefs, and praxis regarding gender. Finally, we became convinced that women have a special place, different from some social practices and beliefs.

I reflected on our history of considering the mother as a goddess. We witness the unforgiving reality of making a rule that women are not allowed to pray, take the deity's name, recite *Mantras*, perform religious activities, or even receive education (Kaudinyayana, 2023). In this context, we do not have the right to cancel the history of Rishikas like Aditi, Apala, Indrani, and so on, who transcended the *Mantras* of Rig-Veda. Therefore, from an educational point of view, it has been felt that we should have a debate and take decisive action towards making radical changes in the current practice. Thus, we studied four applications of gender theory in educational inquiry: comprehending societal and cultural impacts on determining and expressing one's gender, evaluating how gender affects teaching and learning, investigating the

effects of gender on educational policies and practices, and investigating how gender intersects with other social identities in education (Majumdar, 2021). During this, I remembered our marriage ceremony. When we performed the Laja Havan at our marriage ceremony with our life partner, I remembered that my better half was reciting the Vedic *Mantras*[401]. These *Mantras* are related to getting consent for marriage from the brother, the sacrificial fire, and the water pot. Therefore, this conversation helped to reveal flexible and comprehensive ideas while seeking roots.

After constructive self ('I to We' and 'We to I'), I shifted to transformative self ('I to I) as reflective learning.

**Constructing My Learning Space as a Sanskrit Professional**

In July 2024, I knew while inquiring about Sanskrit grammar teacher's view that *Vidushi*, a female expert who teaches Veda and Vedanga, was called *Upadhyayi* or *Upadhyaya* (Panini Grammar, 3.3.21.1 and 4.1.14.3). Therefore, teaching has been an established profession since Vedic times. Kaudinyayana (2023) explored that in Vedic society women spun yarn, wove textiles, and sewed cloth (Paraskar Grihyasutra, 1.4.12-13[402]; Atharv Veda Samhita, 14.1.45[403]; Kumar Sah, 2023); grinding grain (Rig-Veda Samhita, 9.112.3[404]); teaching music, and 64 art teachers as female teachers included by Vatsayana were practicing professions. Thus, teaching seemed to be a respected profession in the Vedic period. However, the female collaborator mentioned that she wanted to inquire about management-related subjects and that her father taught her education by showing her desire to stay in Kathmandu. During the inquiry, I wondered if the female collaborator was content with her teaching profession because she is nearly entirely dedicated to delivering happiness to their work (Ghimire, 2022), but her past indicated a different scenario. A job combines emotional and psychological experiences in any occupation (Kumari & Chaudhary, 2019). I believe that satisfaction and productivity are interconnected. I experienced that if we are dissatisfied with our careers, we will not be driven to create policy

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[401] ॐ अर्यमणं नु देवं कन्या अग्निमयक्षतम् । स इमां देवो अर्यमा प्रेतो मुंचातु नामुतः स्वाहा || ॐ वरुणं नु देवं कन्या अग्निमयक्षत । स इमां देवो वरुणः प्रेतो मुंचातु नामुतः स्वाहा || ॐ पूषणं नु देवं कन्या अग्निमयक्षत । स इमां देवः पूषा प्रेतो मुंचातु नामुतः स्वाहा ||

[402] अथैनां वासः परिधापयति जरां गच्छ परिधत्स्व वासो भवाकृष्टीनामभिशस्तिपावा । शतं च जीव शरदः सुवर्णा रयिं च पुत्राननुसंव्ययस्वायुष्मतीदं परिधयत्स्व वास इति । अथोत्तरीयम् । या अकृन्तन्नवयं या अतन्वत । याश्च देवीस्तन्तूनभितो ततन्थ । तास्त्वा देवीर्जरसे संव्ययस्वायुष्मतीदं परिधायस्व वास इति ।

[403] या अकृन्तसवयन्याश्च तनिरे या देवीरन्तो अभितोऽददन्त । तास्त्वा जरसे स व्ययन्त्वायुष्मतीदं परिधत्स्व वासः ।

[404] समानी प्रपा सह वोऽन्नभागाः समानं वः मनो यथा वः सुसहासति

goods. Similarly, if the teacher is satisfied with his or her duties and obligations as a teacher, they will perform better in this field.

The *Acharyas/Gurus* used to call *Shishyas*/students at home to teach multiple -selves as secrets of leadership[405]. The *Guru* of Takshyashila, Chanakya called Chandra Gupta at his home to facilitate these seven secrets of leadership. Highlighting these seven secrets of leadership, we concluded that Chanakya was a *Swami*, an ideal and motivating leader (King). Similarly, he was an *Amatya,* like a manager (minister); *Janapad,* like a customer/employee (citizen); *Durg* for infrastructure and facility; *Koshakar* to make sure the finance; *Dandakar*/army for effective teamwork; and *Mitra,* like good consultant/mentor. Connecting these seven secrets of leadership in our profession, we realized that we must be more dynamic and sharper.

As a Sanskrit learner, my prior knowledge argued that *Gurukuls* and schools were viewed as second homes in Vedic culture, with instructors known as *Gurus*, *Upadhyayas*, and *Acharyas* serving as second parents. The *Guru* concentrates on the formation of cultural values and livelihood, the *Upadhyaya* concentrates on aspects of life based on knowledge and abilities, and the *Acharya* is superior to others. Solid education was delivered in the academic institutions known as *Gurukuls, Rishikuls, Pritikuls, Devakuls*, and *Matrikuls*. Instructors were the individuals who played an important part in giving education, as modern culture also agrees (Ghimire, 2022). *Gurukuls, Rishikuls, Pritikuls, Devakuls,* and *Matrikuls* strive to deliver high-quality education to their pupils. At that time, every academic institution appointed skilled and qualified instructors to provide a quality education, and the academic institution was governed by the name of *Guru*. By utilizing *Guru's* name, we have transmitted the message from our parents that only good and competent teachers can make a difference in kids' education. Thus, I am convinced that highly skilled and devoted instructors can achieve successful outcomes by graduating high-quality pupils who will contribute to their nation in the future.

**Deconstructing My Learning Space as a Sanskrit Professional**

I focused on practicing teaching professions of satisfaction. At that time, I found that the theory of satisfaction (Maslow, 1954) is known as the hierarchy theory, which argues that work happiness is determined by how effectively a job and surroundings meet an individual needs. Maslow's hierarchy identifies five types of needs in

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[405] *https://www.scribd.com/document/372904466/chanakyas7secretsofleadership-170130033436-pdf*

ascending order, such as physiological, safety, belonging, self-esteem, and self-actualization. From the teaching perspective, a teacher's physiological demands include liberation towards job satisfaction and other working environments. Therefore, a question arose in my mind about whether Aarti is working for liberation. I continued further searching and inquiring. In this context, Mustafa et al. (2020) stated that the safety level must also be fulfilled after the physiological starting point is attained. A sense of safety encompasses security and well-being, protecting individuals, their families, their property, and their workplace. I focused on Arati's job satisfaction in Sanskrit school because she is facing a new environment. I interpreted it as a cross-cultural context.

During the inquiry, Arati seemed motivated to collaborate with Sanskrit instructors and students. As per her experience, she felt comfortable while teaching because cultural and moral contents were interconnected with Sanskrit subjects. In this context, spiritual and social components had significance at this time (Ghimire, 2022). Other collaborators also acknowledged her effort. In this regard, Bin Nordin et al. (2020) emphasized that instructors must be in a position where they may be recognized and valued by their co-workers. I realized that she had a high degree of self-esteem and was satisfied with the work she had done. I also believe that humans, especially professionals, must be valued and respected by people around them (Binti Mosbiran et al., 2020). At this moment, I connected Maslow's self-actualization with my self-sanskara perspective at the summit of the hierarchy, representing the desire for self-development, creativity, and the expression of one's views.

**Reconstructing My Learning Space as a Sanskrit Professional**

Linking my learning with the context of my inquiry, as a teacher, Arati shared that she witnessed and experienced several times that women's involvement in their family context and development processes (Ghimire, 2022) was not motivated. Connecting with her mother and father's lifestyle, she highlighted that women are mostly dependent on males, which overshadows sometime females' ability to engage in the outside world through the market, business, legal activities, and social actions (Marit & Aasland, 2016). Thus, during our conversation, we embodied that this is the area of improvement to challenge the gendered society for an egalitarian society. As per my observations, a tiny number of women employees in educational institutions, community-level groups, social activities, and local development processes counter unacceptable male behavior according to their directives and work patterns. Several

females seemed to accept decisions made by men with more influence and authority based on patriarchal cultural values and ethics (Pandey, 2016). However, Arati seemed aware of that, and several times, she argued about being aware of feminist approaches. Arati's engagement seemed effective as a female social study teacher in a cross-cultural context, which was a proud and satisfactory moment for me.

By the end of July 2024, I was motivated by Arati's academic performance and time management. According to my prior knowledge of the prevailing discriminatory male and female roles in Nepali society, women are performing many roles in some cases and contexts. I witnessed several female professionals handling numerous problems at the same time. To solve the mentioned issues, as per my personal experience, being able to be there for their family and children, taking care of daily domestic tasks, and supporting their husbands while also working makes it difficult for them to manage time to let go of household tension while at work and give their all to their children. Therefore, these actions proposed strategies to enable oppressed groups, especially women, to respect their experiences and take action to cultivate oppositional awareness (Harding, 2004, as cited in Ghimire, 2022). Then, connecting with my prior knowledge of the Vedas, I realized that women's roles differ significantly between ancient cultures. In reality, all gender identities are historical and culturally contextual, meaning their existence cannot be studied separately. These brief views presented an overview of how much women's lives differ and how similar they appear across cultural barriers.

**Constructing My Learning Space as a STEAM Learner**

As a STEAM learner at Kathmandu University towards 2023, I learned critical theory (Bhambra, 2021) with its six features, such as an emphasis on power relations and domination, an assurance of social justice and liberation, stress on the significance of discourse, an acknowledgment of the part of ideology in determining social reality, the belief in neutral truth, and concern with praxis. I also got an opportunity to learn critical feminist Indigenous theory (Snooks et al., 2021). From my understanding of STEAM learning, the critical feminist Indigenous theory is an interdisciplinary feminist perspective and practice highlighting decolonization, Indigenous autonomy, and rights for women and their families. It strengthens women based on their cultural values and priorities, not mainstream ones like patriarchal ones. Thus, I have linked critical theory with the lens of Arati's autoethnographical

phenomenon. In this regard, I connected her cultural understanding with the Vedic praxis and compared it to an Indigenous practice.

During culture from regular classes at Kathmandu University, I learned that progressive thinking as a feminist, transcending the new woman, fundamentally alters women's narratives (Rich, 2009). Unfortunately, I experienced a female who was formerly regarded as a member of the '*Ardhnarishvara Rupa*' in the Vedic period who began to devalue, exclude, put off work, and hide in contemporary modern society. Furthermore, this generated a demand for women's empowerment and homogeneity among activists and feminists seeking to address the issues confronting women worldwide. Access to education was one of the most pressing demands made by not only modern activists but also ancient experts (Kumar Sah, 2023) and was the central theme of feminist movements (Cornwall & Molyneux, 2006), along with the issue of women's equality in the workplace and the domestic sphere. Many legal measures are developed in this regard to ensure that they are equally protected against injustice, male hegemony, and the so-called patriarchal differentiation of stature, as well as to uphold natural law. Thus, from the progressivist standpoint, the empirical way of learning, being, doing, and implementing the learning in real-life settings was my way of constructing the learning space as a STEAM learner to become a feminist.

**Deconstructing My Learning Space as a STEAM Learner**

As a Vedic student, I learned that women seemed highly respected and had places of influence in society in the ancient periods from formal classes at Sanskrit University. Goddesses, according to Hindus, exist when women are respected. Women were allowed to participate in both home and religious rites, and the women who chose might participate in holy rituals like marriage, also known as 'Upanayana Sanskara.' (Kaudinyayana, 2023). Vedic civilization regarded the birth of a girl child as the manifestation of the goddess, so the family and society were never restricted in their education (Kumar Sah, 2023). They were never denied the opportunity to seek education without marrying. My family members and teachers influenced me by imposing the thought that the seers were divided into two groups: 'Brahmavadinis' (who committed their entire lives to the search for truth and knowledge) and "Sadyodvahas" (who chose to be students until they married at the age of 15–16). In this regard, they shared examples of the Rig-Veda hymns transcendent by women seers such as Ghosha, Apala, Godha, and Vishwavara, among others. Vadhrimati and Vishpala were other female worriers in Ghosha's hymns (10.39-40) who struggled

with actual battles for knowledge. As a STEAM learner, I found examples and contexts to help me establish interrelationships with inclusive and socially responsible education in modern society.

Through the STEAM approach, taught at Kathmandu University in 2023, Taylor and Taylor (2019) emphasized the need for an interdisciplinary approach to solving educational and sustainability concerns. Thus, during the inquiry, while the interdisciplinary approach emphasized a variety of fields, we questioned if it is parallel to individuals and groups from varied socioeconomic, cultural, or ethnic origins or if it favors only particular groups. Finally, the inquiry learning drew on multidisciplinary perspectives, experiences, and knowledge based on male and female intersections or integrations as derived from diversity, equity, and inclusion. As a STEAM learner, the integrative approach was my way of deconstructing the learning space in this inquiry context.

## Reconstructing My Learning Space as a STEAM Learner

As a STEAM learner and from cross-cultural understanding, I linked the feminist perspective with Veda's value-based argument. The Vedas foster truth as a core value with sub-values, such as accuracy, curiosity, discrimination, honesty, human understanding, integrity, self-reflection, and sincerity (Taplin & Parahakaran, 2021). This worldview explored the right to conduct or righteousness as another core value with sub-values, such as efficiency, dependability, endurance, healthy living, determination, independence, initiative, perseverance, and courage (Pokhrel et al., 2023). Similarly, peace is another core value with sub-values, such as calmness, concentration, contentment, optimism, self-acceptance, self-discipline, and self-esteem (Taplin & Parahakaran, 2021; Pokhrel et al., 2023). From the universal theme perspective, love is also treated as a core value of the Vedas, with sub-values such as consideration, compassion, humaneness, forgiveness, tolerance, selflessness, and interdependence to become a global citizen (Wingenbach et al., 2023). Finally, the Vedas highlighted non-violence as a core value with sub-values, such as benevolence, cooperation, concern for ecological balance, respect for diversity, respect for life, and respect for property (Pokhrel et al., 2023). As Aarti stood on the side of truth, raised her voice about right conduct or righteousness through school education, and promoted harmonious family and professional relationships by following the path of peace, love, and non-violence, the inquiry helped me connect with real-life experiences rather than fact-finding.

During this inquiry in June 2024, I found that Phokharel et al. (2023) highlighted the Vedas's argument that there are five *Shalas* (homes), such as *Pathashala* (for collaborative learning), *Yagyashala* (for participatory action or engaged tasks for rituals), *Goshala* (worship of goddess Laxmi), *Atithishala* (guest house), and *Pakshala* (kitchen for Sahabhoj), which promote harmony and companionability. As a Vedic student, my upholding taught the importance of living, eating, and working together, as exemplified by the sloka: "May the Lord safeguard us all, may he care for us all, that all of us constitute work together, may what we acquire knowledge be conceptually clear, and allow there to be no misinterpretation!" I experienced that Arathi was embodying and applying this message from the Vedas. In this way, students of Laliguras Sanskrit School seemed to instill in us the principles of unity and harmony as the core values of the STEAM approach.
Finally,

The term spirituality has been defined as the thinking and action of multidimensional concepts (Moberg, 2010). The word religion itself is linked to re-reading traditions (Gothóni, 1999) and binding people together, which seemed similar to the Vedic traditions. Historically, spirituality was viewed as a part of the external world and centered on inner experiences (Sheldrake, 2016). Thus, it represents both the inner and outer worlds. However, it can be observed that this viewpoint is shifting day by day. Modern spirituality promotes a broader perspective as a holistic approach, combining the material and spiritual (Gidley, 2006). Thus, while collaborating with Anubhav and Arati, I utilized the term spirituality to collect a multitude of meanings and associations (Griffiths, 2021) to explore the spiritual intelligence paradigm in terms of the thought process of the Vedas as a secular spirituality, which does not have the same meaning as secularism. From the Vyasti and Samasti or Holonic Theory perspective, the spiritual intelligence development approach represented my whole brain development, and intellectual and emotional intelligence development covered left or right brain development approaches.

The shift from ego to soul inspires all spiritual practice (Griffiths, 2021). Gender and caste promote egoist practices for self-sacrificing actions for object-pole attention. However, spiritual practices inspire soul-based practices for consciousness and subject-pole attention. We Sanskrit learners and professionals seemed personally aware of that in our thinking, but there are lots of critiques on a societal level. Thus, through empirical spiritual development, our beyond-religious thinking and actions

helped us go beyond-the-box thinking. We felt that spiritual intelligence arose within us from experiencing the soul as a cross-cultural belief and action, not just believing in it. Our cross-cultural spiritual transformation through the shift from ego to soul helped us to be more flexible and subjective.

For me, reflection is the praxis of thinking genuinely around my inquiry and gathering the lessons that I learned to improve my upcoming process and learning. So, this *Prakaran* is based on the basic question of what I learned and where and how I use it. In this context, There were probing questions: what did I learn about this?; how did I complete the learning?' what are my potential learning agencies? And what are its limitations in this inquiry?

Analyzing the abovementioned questions, this *prakaran* outlines my reflection and discusses the redesigning of Sanskrit education in Nepali schools. It explores the implications for one's-self, as well as *Svakarma* and *Svadharma*, among other inquiry findings, and promotes the context while emphasizing oneself. It also includes others with implications, such as teachers, policymakers, and autoethnographers. It continues the inquiry outcomes and offers my opinions, conclusions, and visions. It outlines suggestions, recommendations, and indicators for upcoming inquiry practitioners, decision-makers, and academics.

**Table 13**

*My Reflective Learning and Envisioning for Implications*

| Re-engineering as reflection | Enriching as envisioning for implications | *Digbandhana* as limitations |
|---|---|---|
| Seeking the roots: an integrative approach Envisioning self-sanskara personality Revealing literacy politics through Vedic theory Unfolding *Shravana* practice for change Exploring *Manana* practice for broadening ideas Embodying *Nididhyasana* for deeper learning | *Svakarma* (self-*karma*): a system of usual significance *Svadharma* (self-*dharma*): a right conduct with self Interplay approach for policymakers *Guru-Shishya* Method for curriculum developer and textbook writer Vedic pedagogical approaches for teachers and students | Utilizing 21st-century skills in school education The process of out-of-box thinking (going beyond the 'learning by doing') The aspect of cultural diversity |

| Developing *Samadhi* for sustainability | Multiple selves for deepening and broadening the self-sanskara journey | |
|---|---|---|

**Re-engineering: Lightly but Tightly**

During the inquiry, a student of Laliguransh Sanskrit School asked a teacher whether Shiv and Mahadev were synonymous or not. The teacher, who was the collaborator in this inquiry agreed that these names were synonymous. I wish the teacher would have explained it in more detail; however, he did not do so. After that, I scanned the centrally designed curriculum and textbooks, but the intended curriculum (Hume & Coll, 2010) and textbooks were silent on the difference between the use of these two names. Therefore, the implemented curriculum and textbooks used by teachers and the attended curriculum and textbooks achieved by students also seemed more silent on this. At that time, as the curriculum officer for Sanskrit, I was shocked to find an unavoidable gap at the implementation level. In this context, promoting real-life settings and visible and invisible lenses in education, I realized how the STEAM approach was useful in its implementation. It was one of my recent insights into the academic field.



Figure SEQ Figure \* ARABIC 50

*Shiv's Prayer Nandi and Pashupatinath Temple*

According to the Eastern belief system, Shiv was *Nirguna* and formless; he was also omnipresent (Bose, 2021). Therefore, Shiv was a representative of invisibility. So, it was argued that he was a symbol of more than a human perspective. Similarly, Mahadev was a form of Shiv (Parihar, 2017). He was a God with a human body. His *Vahana* (vehicle) was Nandi who always worshiped Shiv. Therefore, it was explored that Mahadev was a representative of the visibility. Thus, he was a symbol of humanism. At that time, I appreciated the absence of visible and invisible lenses,

which were similar to the STEAM approach in the Sanskrit learning context. I sensed that because I could not distinguish these different points of view. I could not explain to my children that Nandi was sitting in the worship of Shiv when I visited Pashupati with my kids. A question arose in my mind about whether the same syllabus and textbook were taught in the same way in the Gurukul near Pashupatinath temple. Therefore, the reasoning for re-engineering the school's Sanskrit education in Nepal seemed relevant to the STEAM as a pedagogical approach, and it also indicated reforming the pedagogical approach, but not at the content level.

After I completed grade 10, I wanted to inquire about the intermediate of science by focusing on the medical field. After completing the process of admission, my father disagreed with this idea. When I inquired, he argued that it was for my happiness (स्वान्तःसुखाय). I was not able to challenge anything to my father at that time. Thus, I left my academic journey in the medical field. I raised my question to the Veda teacher after two decades: how can Sanskrit help to ensure my happiness? He emotionally dealt with the reason for my father's argument based on my happiness.

*Modern science, or Western thought, taught us a lot about birth, growth, and development. It argued about death. Western culture communicates that death is the final separation and is discussed limitedly. It taught that separation and death were painful. However, the East thought is very different. It argued a lot about death and believed in rebirth. It envisioned an atmosphere of easy death, claiming that this was the 'Chola' (life) of every living being it would come again with different living beings. The religious leader stressed that there was a reckoning of sins and virtues after death. Therefore, contemporary school education seems divided into two streams: one that regards death as a fear, like Western ideology, and one that regards death as a means of sin and virtue, like Hindu theological ideology. Both ideologies appear ironic from an educational standpoint. In this context, our students did not know the meaning of the East and could not find the right path. Thus, we need individuals who know how to manage death.*

Through this exploration, I experienced many areas of Sanskrit school education in Nepal that need to be reformed, like deeper learning and implementing death management. I found the unanswered questions of my life and had answers at a satisfactory level. I realized my shortcomings and was grateful to my father, as he nurtured me with thoughts beyond material happiness.

During the inquiry, I experienced that the status of Sanskrit education in Nepal was similar to Ravana's childhood: material dominance of mass education like that of his demon mother, Kaikesi, and spiritual needs of Vedic education like that of his sage father, Vishbha. Ravana knew the Vedas and scriptures, as his father was a well-known sage. At that time, his father and mother did not cooperate; they destroyed family life due to domestic strife. Ravana was very confused, and he also inquired about which of the parents had the right path. Ravana was told that his mother was like a goddess (मातृदेवो भव), so he listened to his mother and fought to protect the demon throughout his life.

Connecting this context to my academic journey and family life, I needed both parents to cooperate. Therefore, I envisioned Sanskrit education applying flexibility and collaboration to change. It allowed me to unfold the STEAM perspective from the Vedas and explore areas for improvement in education settings because I learned the integrative approach of STEM as objectivity, the arts as subjectivity for well-being, and the reading and reflective practices for betterment and cosmology. I learned that a person's positive subjective conditions might be combined with more objective life goods (such as relationships, success, etc.) or a range of mixed subjective and objective (*Sobjective*) positions (MacLeod, 2015) to form a dimensional scheme called well-being. It was a two-tier model (ibid.), with happiness as the ultimate goal and other things having value to the degree that they contribute to happiness, which was one of the several ways that these two characteristics might be integrated.

**Seeking the Roots: An Integrative Approach**

When my family introduced me to Sanskrit education, they taught me that in *Satya Yuga*[406] (era), ascetic power, in Treta Yuga[407], mantra power, and in Dwapara Yuga[408], war power was considered the main power, while in Kali Yuga[409], organization or integration[410] is the main power. Later, I developed an awareness that I was learning a long tradition of the Vedas. Still, I converted to the unawareness that my learning was based on a specialization practice rather than an integrated approach. Having learned astrology, a part of Vedanga, I was treated with disciplinary egocentrism.

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[406] *First era of Vedic age classificasion*
[407] *Second era of Vedic age classificasion*
[408] *Third era of Vedic age classificasion*
[409] *Fourth era of Vedic age classificasion*
[410] त्रेतायां मन्त्रशक्तिश्च तपोशक्तिः कृते युगे । द्वापरे युद्धशक्तिश्च सङ्घे शक्ति कलौ युगे ।

My thinking and behavior regarding integration turned towards management rather than education. Since the concept of union in *Kali Yuga* was explained based on humanism, integration was focused only on the formation of human or organizational groups. This inquiry challenged this understanding and highlighted the need for an integration concept in Sanskrit education. Now, it has paved the way for the organization or integration of themes, perspectives, disciplines, and thinking. It has motivated Sanskrit to stand in its original form. It also cemented the way for a broad practice by allowing the integration of the learning practices of other eras (Yuga).

The four Vedas (initially in an integrated form and later in a specialized form, i.e., Rig-Veda, Yajur-Veda, Sama-Veda, and Atharva-Veda) were the primary products of Vedic literature. In simplifying the Vedic inquiry tradition, the *Brahmin* texts analyzed the interpretation of Vedic *Mantras* (McDonald, 1901). These texts included aspects related to *Yajna*, *Sanskara*, and discipline. The *Aranyaka* texts discussed the way of thinking and the supernatural qualities of those times. *Aranyaka* and Upanishads had many similarities. Hence, the Upanishads were said to be the final parts of the Brahmanic texts (Witzel, 2003). The Upanishads were famous for solving philosophical questions. Self-discipline and socio-cultural conduct were given special importance in Vedic literature (Staal, 2008). It was mentioned in Shrimad Bhagavata, Vayupurana, etc. (Purana, 1971) that the Vedas, which were based on *Shrutiparampara* (*Shravana* tradition), were the work of recitation as recited by the Guru after being assimilated by sages.

The Vedas were divided into four parts and distributed to four disciples named Pail, Vaishampayan, Jaimini, and Sumantu. All these were disciples of Krishnadvaipayana Veda Vyasa. Thus, the Vedas, based on the *Shruti (Shravana)* tradition, were later included in the books. These four main disciples of Veda Vyasa taught their disciples according to the Vedic method. In this order, the Vedas were divided into thousands of branches based on the names of their gurus. In this context, there were 1131 branches, including 21 branches of Rig-Veda, 101 branches of Yajur-Veda (86 of KrishnaYajur-Veda and 15 of ShuklaYajur-Veda), 1000 branches of Sama-Veda, and 9 branches of Atharva-Veda. Among these branches, two branches of Rig-Veda, three branches of Yajur-Veda, two branches of Sama-Veda, and two branches of Atharva-Veda are currently popular in teaching and learning (CDC, 1999). From this, it was easily concluded that Vedic education has moved towards a

fragmented and specialized trend. Therefore, during the inquiry, I analyzed each theme with nine lenses.

From the analysis of post-Vedic period literature, I experienced that Vedic literature promoted priority to the rules and usages of various classes of rituals. Subsequently, many new Sutra traditions were established, such as the Shrauta Sutra, the Griha Sutra, and the Dharma Sutra. Along with Sutra literature, Vedic literature classified educational practice into six main streams, namely *Shiksha* (phonetics), *Kalpa* (rituals), *Chhanda* (prosody), *Nirukta* (etymology), *Vyakaran* (grammar), and *Jyotish* (astrology) through Vedanga. During this time, *Ayurveda* (medicine), *Dhanurveda* (craftsmanship, war), *Gandharvaveda* (art of music), and *Shilpaveda* (design) were also created as Upavedas for art representation. These worldviews of the Vedas answered philosophical questions about God, social life, and death. Puranas and Dharmashastras explored spiritual life along with life and death. These types of psychological and philosophical literature explored well-being to be integrated despite their dissimilarities in highlighting worries like subjective and objective understanding as *Sobjective* viewpoints (MacLeod, 2015). The relative importance of emotional states and more objective features, as well as how these two distinct elements are perceived to relate to one another, vary between *Sobjectivist* viewpoints.

From the educational perspective, the Vedic and Gurukul education systems were based on Eastern or Oriental philosophy. Still, as a student of the Vedangas and as a professional of Sanskrit, I experienced a mixed model of mass education and the Vedic system. Thus, modern Western society recognizes the Eastern philosophy based on Sanskrit as Indology (Houben, 2008). I understand that Indology includes idealism, realism, pragmatism, and existentialism. Idealism accepts *Satyam, Shivam*, and *Sundaram* as the ultimate value or truth (Roy, 2013) and believes that the soul is the originator of reality. Realism accepts the evidence of nature and matter (Rosenberg, 1990) but denies the existence of God and spirituality, like *Charbak*. It also accepts the fact that the laws of nature are immutable and that they govern the world.

As a learner of the Vedas, I realized that Upanishad-based education has a specific pattern of pragmatism, like a rise, fall, and rise again pattern (Simpson, 2018). As education based on Upanishads is not a trend in the formal education system in contemporary practice, Upanishad-based Sanskrit education is generally understood to have unconnected aspects. In an overview of the Vedic literature from my side, the Upanishads rose before the Vedangas. It seemed that the Vedanga

tradition had overshadowed its speed, while currently it is felt that the Upanishads were discussed more than the Vedanga tradition for a pedagogical approach. Therefore, it is relevant to integrate the basic aspects of both and put them into use, like the content integration approach from the Vedanga and pedagogical integration from the Upanishads.

Existentialism argues that every learner is different and that education should be based on their feelings and choices (Jaarsma et al., 2016). Yudhishthira, Bhima, Arjuna, Nahkula, and Sahadeva, who studied in the same Gurukul, were taught various subjects such as spear fighting, Gada fighting, archery, etc., which was an example of existentialism developed and expanded by Gurukul education. Additionally, the National Curriculum of School Education 2019 mentioned that Sanskrit education was considered the basis of Eastern philosophy. However, as a professional in a responsible role, I was unable to cover these relevant issues in the intended curricula and textbooks. The inquiry helped me realize this and enriched my understanding of re-engineering Sanskrit school education in Nepal.

Based on the context mentioned, it is concluded that Sanskrit education is comprehensive as a disciplinary existence. Therefore, it reaches the point of making integrated learning the main goal, which is also the essence of Vedic education. I appreciate that if I perform like that, it will have the following benefits: -

**Continuing cultural heritage and identity**: The Vedas were an integral form of the prehistoric cultural and spiritual heritage of *Prajna* wisdom. Thus, Veda's inquiry promoted a deeper understanding of cultural identity and the continuity of Eastern thinking and action.

**Promoting holistic education**: The innovative praxis of teaching and learning the Vedas promoted a holistic approach to education, integrating spiritual, moral, and ethical dimensions with intellectual development.

**Interdisciplinary insights**: The Vedas covered a wide range of disciplines, including philosophy, science, astronomy, mathematics, and linguistics, that were interconnected and interdependent. Exploring these texts provided interdisciplinary insights and fostered innovative thinking.

**Promotion of philosophical and ethical foundations**: The Vedas provided profound philosophical ideas and ethical guidelines that informed contemporary discussions on morality, ethics, and the purpose of education.

**Psychological and cognitive development**: The Vedas included *Yajnas* and
*Sadhana*-related practices that enhanced psychological well-being, cognitive
development, and emotional intelligence.

**Scientific inquiry and rationality**: Veda-based teaching and learning highlighted
ancient approaches to scientific inquiry and rational thinking, providing a
broader perspective on the history of science and knowledge systems.

**Environmental and ecological knowledge**: The Vedas contained insights into
sustainable living and respect for nature, which were highly relevant to current
environmental challenges.

Therefore, I claim that incorporating Vedic-based approaches into educational
contexts can enrich the curriculum, broaden students' perspectives, and contribute to a
more comprehensive and balanced approach to learning. This provides me with the
runway to re-engineer the existing curriculum and pedagogical approach to Sanskrit
school education in Nepal.

**Envisioned Self-sanskara Personality**

During the inquiry, I realized that the main goal of the Vedas is to develop every
human being as a self-sanskara and possess spiritual knowledge. I conclude that no
one can become great without ideal ethics, sacrifice, patience, and high human values.
As per my learning, I claim that more educated and cultured individuals are
envisioned to develop society. Therefore, the Vedas give great importance to morality
and virtue, such as the family, which can lead to companionability in society and the
whole surrounding environment through their behavior, speech, and contentment
(Atharva Veda, 3.30.3[411]). The Vedas emphasize social well-being by promoting
human values and ensuring equal resources and distribution (Atharva Veda, 3.30.6[412]).
In this context, it is acknowledged that differences exist. For example, two hands may
seem the same, but they do not operate the same; two cows giving birth
simultaneously do not produce the same amount of milk; two twins differ in strength;
and two members of the same family do not behave equally liberally (Rig-Veda,
10.117.9[413]). For well-being, it requires noble thoughts and good feelings (Rig-Veda,
10.191.4[414]), which are parts of self-sanskara.

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[411] मम भ्राता भ्रातरं द्विक्षान्मा स्वसारमुत स्वसा । सम्यञ्चः सव्रता भूत्वा वाचं वदत भद्रया ।।

[412] समानी प्रषा सह वोन्नभागः समाने योक्त्रे सह वो युनज्मि । सम्यञ्चोग्निं सपर्यतारा नाविमिवाभितः ।

[413] समौ चिद्धस्तौ न समं विविष्टः सम्मातरा चिन्न समं दुहाते । यमयोश्चिन्न समा वीर्याणि ज्ञाती चित्सन्तौ न समं पृणीतः

[414] समानी व आकूतिः समाना हृदयानि वः । समानमस्तु वो मनो यथा वः सुसहासति

From the educational point of view, it is claimed that an individual becomes a scholar through self-sanskara (Skanda Purana Vol.18, Book VI, Nagar Kanda, Chapter 239, Verse 31–34[415]). In this context, Manusmriti[416] stressed the practice of heutagogy or learning of the Vedas. In this context, I witnessed that Vedic heutagogical teaching and learning practices emphasize a holistic and experiential approach to education that envisioned more than a caste system[417] and Shrimad Bhagavat Gita (18.41[418]) linked this with their action (*Karma*). Similarly, Manusmriti also discussed based on *Karma* theory and its interplay (10/65[419]). Therefore, from the self-sanskara perspective of the Vedas, I sensed that the self-sanskara had a broader field to cover. It can help produce policies, rules, and leaders who can unlock the potential of a new generation of innovators and agents of change based on ancient values, themes, and practices.

Central to this education system was the Gurukul system, where students (*Shishyas* or disciples) lived with their Gurus in an Ashram. This practice fostered close *Guru-Shishya* relationships and individualized instruction, enabling the Guru to tailor teachings to each Shishya's individual needs and abilities. The Gurukul system prioritized character development, practical learning, and the internalization of knowledge through self-sanskara inquiry. As a student of the Vedas, I learned that *Satsang* (good company), truthfulness, and faith are the three pillars of self-sanskara.

***Satsang* (good company):** To achieve success in any field, I tried to associate with noble and like-minded people. Developing virtues in my life was possible only through the company of good and virtuous people. At that time, I followed Veda, such as 'Let us gain power with noble people' (Yajur-Veda, 35.10[420]), 'Arise and strive for a great rise' (Yajur-Veda, 11.21[421]), and 'Leave the bad guys' (Yajur-Veda, 35.10[422]).

**Truthfulness:** My family taught me if an individual realizes his or her progress through lies and hypocrisy, it becomes a blunder. Therefore, I got the inspiration to follow the path of truth, such as 'I leave untruth and follow truth' (Yajur-Veda,

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[415] संस्कारात् द्विज उच्यते

[416] संस्कारात् भवेत् द्विजः | वेदपाठात् भवेत् विप्रः

[417] स्वाध्यायेन जपैर्होमैस्त्रैविद्येनेज्यया सुतैः। महायज्ञैश्च यज्ञैश्च ब्राह्मीयं क्रियते तनुः

[418] कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः

[419] शूद्रो ब्राह्मणतामेति ब्राह्मणश्चैति शूद्रताम् । क्षत्रियाज्जातमेवं तु विद्याद्वैश्यात्तथैव च ।

[420] शिवान् वयमुत्तरेमाभि वाजान्

[421] उत्क्राम महते सौभगाय

[422] अत्रा जहीमो शिवाये असन्

1.5[423]), 'Truthful people get all riches' (Yajur-Veda, 5.7[424]), and 'A person who speaks lies is defeated' (Rig-Veda, 5.12.5[425]).

**Faith:** As a student of the Vedas, I internalized that faith was one of the essential qualities for creating a cultured, well-organized, and full life for every human being. For me, faith was the wisdom or perspective that can hold the truth, such as 'Truth is transcendent through faith' (Yajur-Veda, 19.30[426]) and 'May I receive both these virtues of truth and faith' (Yajur-Veda, 18.5[427]).

I witnessed that limited ethical performance is the main reason for creating today's stressful and problematic situation. I believe that, besides developing delicate intelligence, self-sanskara also increases our self-confidence and creates new opportunities in our lives. Therefore, it felt that the importance of self-sanskara is more important for individuals, society, and the nation. Through self-sanskara, every individual can build a lovely character and a gorgeous personality. It is very important to prepare young people with an awareness of self-sanskara to benefit society and the country. Therefore, there is no doubt that if a self-sanskara society is built, it will bring great benefits to the nation.

**Revealing Literacy Politics through Vedic Theory**

As a student and professional of the Vedas, I experienced that the Vedas are unique in the rich and ancient values of our *Prajna*, or wisdom worldview. Thus, I believe that through the Vedas, we become aware of the scientific, social, political, economic, ritual, cultural, and moral aspects of the Aryan civilization (Bronkhurst, 1989). The early Vedic literature considered the Vedas as *Apaurusheya* texts that were known as not being created by humans. The Vedas were believed to have been revealed through seer sages (Witzel, 2003). It has been passed down orally or as a listening tradition. With the establishment of letter literacy and mass education traditions, its importance was overshadowed. Through this, education was bound in the school compound. After that, suddenly, my father and mother became illiterate. My father started literacy at the age of 26 and became an Ayurveda doctor, while my mother and I started adult education together. Thus, many people like me are putting

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[423] इदमहमनृतात् सत्यमुपैति
[424] भगाय ऋतमृतवादिभ्यः
[425] अधृषत स्वयमेते वचोभिः
[426] श्रद्धया सत्यमाप्यते
[427] सत्यं च मे श्रद्धा च मे

their ancestors in the illiterate category without being able to question whether this Western thinking is complete.

Jean-Jacques Rousseau strongly opposed the new tradition and announced the break of the school wall (Stambuli, 2023) but did not completely succeed in stopping the new tradition. As a result of the mentioned tradition, parents at home were known as illiterate, but schoolteachers became superliterate. Therefore, the real-life learning context (RLLC) of STEAM helped me reveal this aspect. This kind of revealing process inspired an internal re-engineering rather than an innovation in Nepal's Sanskrit education. In place of the new pedagogy that came with mass education, it was motivated to restore the pedagogy from the Vedic tradition. It helped me to go down to earth and think and apply Sanskrit to a wider range of society.

**Unfolding *Shravana* Practice for Change**

I spent my childhood listening to the radio in Nepal, listening to the stories of *Svasthani*, and ritual stories like Bhagavad Purana. Ignoring the argument on the reliability of oral traditions in representing inferences and conclusions about the past (Borrows, 2001), I adjusted the time of my watch according to the time of the radio. I learned that every day when the radio indicated seven o'clock, my father would quickly look at his wristwatch and correct the difference by a minute or two. I believed in other radios in Nepal's time rather than my watch, which was always in my hand, and I was sitting near Gaurishankar, where Nepal's standard time is being fixed. Similarly, despite having the same name, the story of *Svasthani*'s Goma *Brahmini* attracted me more than my sister. I used to sympathize with my sister, but I was empathetic (Lam et al., 2012) towards *Svasthani*'s Goma. Thus, it was visible that *Shravana* had deeply impacted me since my childhood. I had a deep-rooted belief that I was blessed by the *Mantra* recited by the Guru. Thus, I used to read aloud, listen to audio, and chant a *Mantra* regularly.

I heard the Bhagavad Purana (for seven days), whose local name was *Saptaaha*[428]. According to Sanskrit grammar, '*Sapta*' and '*Aha*' were combined to form the word *Saptaaha*, which indicated seven and day, respectively. Therefore, the Sanskrit language, bound by grammar rules such as *Sandhi* (Patel, 2017) and *Samas*[429], is itself an intense example of integrated practice through creating words in the Sanskrit language. Similarly, from the *Saptaha* context, on the first day of the

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[428] *A period of seven days; a religious storytelling practice based on Bhagavad Purana*
[429] *A rule of Sanskrit grammar based on blending and segmanting the words*

week, there was a reference to Hiranyaksha[430]; on the second day, Rishabha[431]; on the third day, Prahlad[432]; on the fourth day, the birth of Lord Krishna; on the fifth day, Rukmini[433]; on the sixth day, Samkhyasmagam[434]; and on the seventh day, it was to be concluded. It helped me provide lots of learning contexts in non-formal settings. Unfortunately, such stories, *Bhajans*[435], and folk songs were disappearing, and the intergenerational transfer of knowledge and skills became history. Now, we are promoting Indian tradition for that. We are falling towards this type of Hindu cultural hegemony (Menon, 2020). Such types of cultural activities did not seem to pay any special attention to informal and hidden curricula. Theological meanings dominate it. Thus, these issues should be addressed immediately for nationality concerns through re-engineering the school's Sanskrit education system.

**Figure 51**

*Cyclic Order of Shravana*[436]
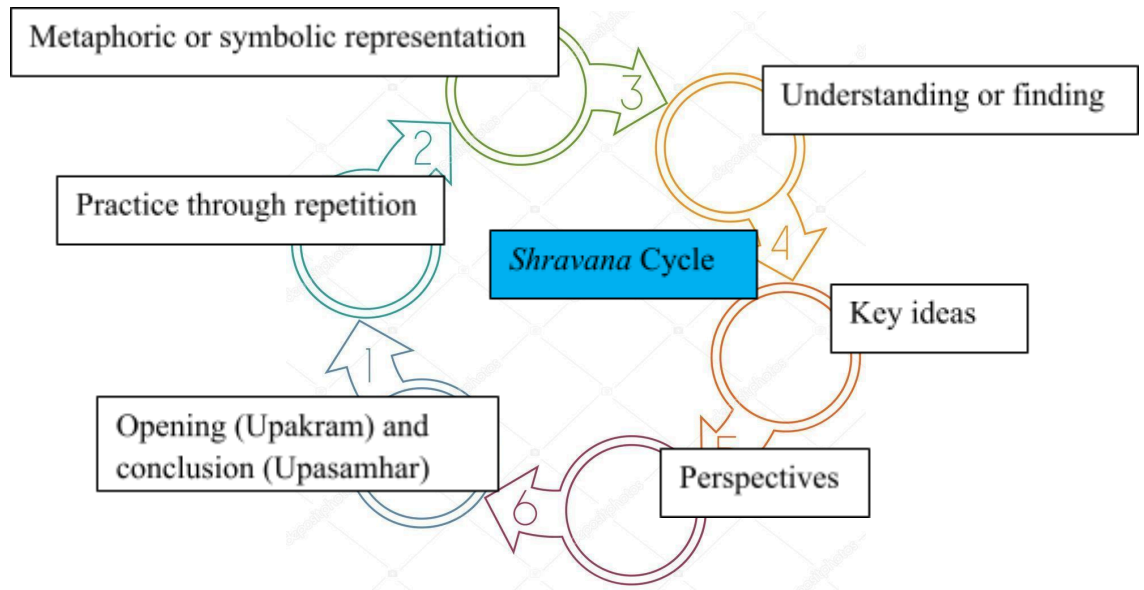


Vedanta Saar (Adhyaya, 5.182[437]) argued that *Shravana* is the integrative approach from side to side of the six characteristic signs, such as opening and conclusion, practice through repetition, metaphoric or symbolic representation,

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[430] *A golden-eyed asura as per Hindu Epic Scriptures; the son of Diti and Kashyapa*
[431] *One of the twenty-four avatars of Vishnu in Bhagavata Purana*
[432] *An asura prince in Hindu mythology and famous for devotion to the preserver deity, Vishnu.*
[433] *Princess of Vidarbha kingdom and belonging to the Bhoja dynasty*
[434] *Get together with friends*
[435] *Religious or spirituals songs*
[436] उपक्रमोपसंहारावभ्यासोपूर्वता फलम् । अर्थवादोपपती च लिङ्गं तात्पर्यनिर्णये ।। - मीमांसा कुमारिलभट्टः
[437] श्रवणं नाम षड्विधलिङ्गैः अशेषवेदान्तानामद्वितीयवस्तुनि तात्पर्य-अवधारणम्

understanding or finding, key ideas or *Guru Prasamsha*[438], and perspective development. So, we need to understand that there is a difference between listening and *Shravana* praxis. *Shravana*'s opening and conclusion are an inductive approach in which the main context and epilogue are given at the beginning. We can connect with the current practice of listening to the full news after the main news on the radio. In terms of practice through repetition, there were daily *Mantra* recitational practices, and many *Mantras* were memorized by listening.

Now, I do not recite it. That's why. My children do not know either. Because they heard less about stories, events, and references, they knew less about metaphoric or symbolic representation, such as what they considered the Veda book, but not like a Guru. As the book was the only learning tool, they relied on the teacher to understand or find the information. As a result, they are struggling with developing key ideas and perspectives. Thus, from a pedagogical perspective, *Shravana* is an approach to deeper learning.

As per my learning, the spoken form was considered the first form of any language (Carter & McCarthy, 1995). Spoken language was used by all literate, non-literate, and illiterate people. Therefore, I argued that its area was wide. Compared with ancient times, all types of parents learned according to their needs by listening and supporting their kids in learning. Written language was the standard form of language (Halliday, 2003). As a Vedic scholar, I claim that during the development of language in the world, written language developed only after the development of spoken language. To come into written form, the language's script must be fixed. Compared with the Devnagari script, the writing pattern of the scripts of the Sanskrit language was also changing day by day, and in the current situation where it is not possible to read copperplate inscriptions and old books, the inclusion of listening traditions seemed to be an effective means of re-engineering Sanskrit education.

**Exploring *Manana* Practice for Broadening Ideas**

Acharya Manu is considered the one who studied the *Vidya* by performing the rites or Sanskara of conception, etc., as a Guru (Manusmriti, 2.142[439]). In other words, according to him, it seemed that parents such as father, mother, brothers, and sisters

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[438] *Exploring a teacher's excellence as a "mentor, guide, expert, or master" in a particular field of expertise*
[439] निषेकादीनि कर्माणि यः करोति यथाविधिः सम्भावयति चान्नेन स विप्रो गुरुरुच्यते

were given the title of Guru. We stopped thinking about it and valued them as Gurus. Only salaried teachers became Gurus. That's why my children argued that the teacher was right, even if they taught wrongly. I respected my parents as the Gurus rather than my salaried teachers. Still, I unknowingly became an unknowledgeable person rather than a teacher because I fell into duality, whereas my salaried teacher's claim is the ultimate truth or my parents' claim. Thus, I was confused and scared of those areas of learning. The difference was that my parents gave me *Sanskara*, but I could not give it to my children. Thus, I realized what should have happened without *Sanskara* was happening in my family. Therefore, I conclude that it was relevant to restructure Sanskrit education in *Sanskara*. Yajnavalkya Smriti (A.A. 15[440]) also allowed me to do so. As per my learning, *Sanskara* helped me apply *Manana* practices.

I experienced that my kids often inquired about the hero, heroine, story, and other aspects of a movie before they watched it. They used to go with as much information as possible about it, but they seemed aware enough to go to school without any preparation. Due to this reason, my kids were not prepared before entering the class. Also, from the teacher's perspective, it was not possible to do all the activities expected in the class in 45 or 60 minutes. As a result, I observed that my kids came to accept what the teacher said as the ultimate truth. Analyzing Nepal's context, there was also an allegation that even teachers do not reach the classroom with prior preparation. Connecting this with my childhood memory, I conclude that in the past, my parents' analysis and argument played a preparatory role for my *Manana* practice, but due to its neglect from my side, teaching and learning suffered a special loss.

I grew up in the *Mantra* tradition. I used to listen to *Mantras* from my father every day, but I did little *Mananas*. It was not in daily use that gave satisfaction or special knowledge through contemplation or *Manana*[441]. In this context, Wikiquote argued that the wisdom of *Pramata* or *Sadak, Pramera* or *Sadhya, Sadhana* or *Pramana* is a *Mantra*[442]. In this context, pedagogical re-engineering of the current Sanskrit education system, which only blessed or interpreted the *Mantra*, was possible through *Manana* or *Mantra* practice. Therefore, *Mantra* practice was seen as useful

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[440] वेदमध्यापयेदेनं शौचाचारांश्च शिक्षयेत्
[441] मननात् त्रायते इति मन्त्रः
[442] साधकसाधनसाध्यविवेकः मन्त्रः

both as a cosmological *Prajna* (*Mantra*[443] tradition) and liberation (metaphysical realization through energy) from complex life settings. It explored my outer and inner selves.

I connected it with Skanda Purana's argument about the transcendence of the shrine (*Tirtha*), such as *Satya* or truth *Tirtha/*shrine (acting truthfully in mind, word, and deed), *Kshama* or compassion *Tirtha/*shrine (forgiving others), *Indrianigraha* or meditation *Tirtha/*shrine (controlling the five senses and the five senses of action), *Sarvabhutadaya* or empathy *Tirtha/*shrine (kindness towards all beings), *Satyavadita* or rightness *Tirtha/*shrine (speaking the truth), *Jnana* or *Prajna Tirtha/*shrine (sharing knowledge to others) and *Tapah or Mantra Tirtha/*shrine (*Sadhana*, worship). These seven *Tirthas/*shrines are called *Manas* (minds) or *Manana Tirthas*. It helped me enrich my reflective practices.

**Figure 52**

*Manana for Reflecting, Doubting or Questioning, and Setting Arguments*
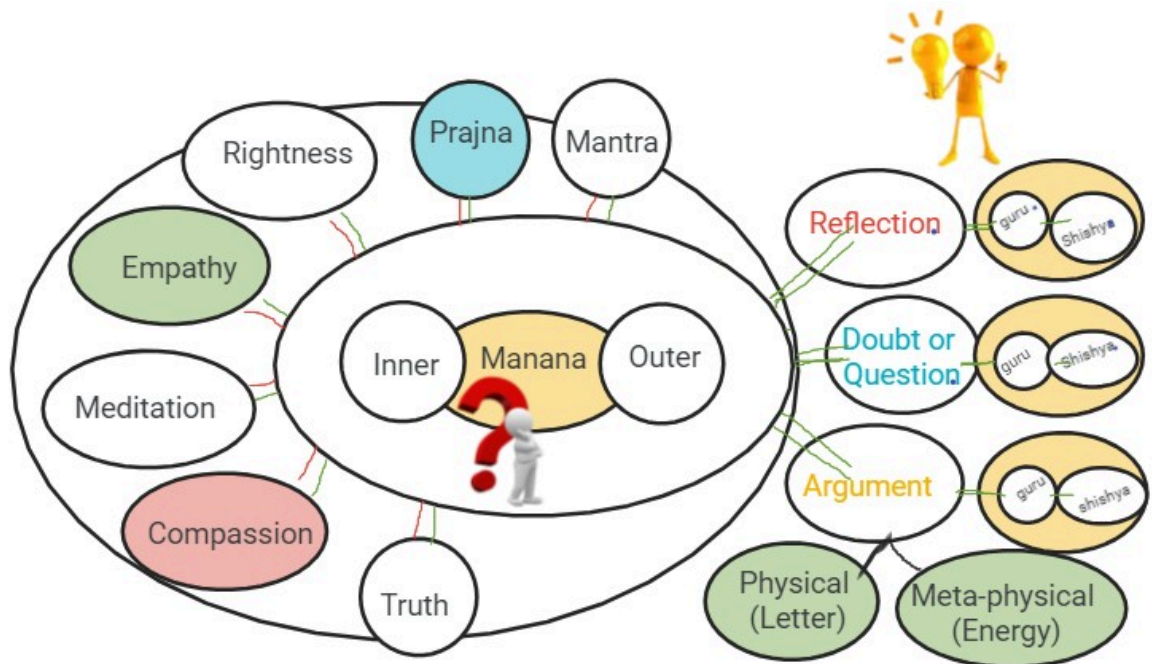


**Embodying *Nididhyasana* for Deeper Learning**

I utilized *Nididhyasana* to internalize and realize truths at the deepest level, leading to self-realization. *Upasana and Yajna*[444] were the main practical approaches to the entire Vedas in my academic journey. My parents and teachers described *Yajna* as a process that worked to maintain a natural balance. They believed that by

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[443] मननाद् विश्वविज्ञानं त्राणं संसारबन्धनात् । यतः करोति संसिद्धिं मन्त्र इत्युच्यते बुधैः

[444] प्रयोगसमवेतार्थस्मारकाः मन्त्राः

performing *Yajna*, the environment was protected, the atmosphere was purified, various types of germs were destroyed, diseases were removed, and longevity was achieved. By observing my parents' daily practices, *Yajna and Upasana* (use of *Mantras*) were both routine ritual practices for me.

My inquiry process opened me to applying the knowledge[445] sides of *Yajna*, as *Yajna* was regarded as the center of all creation (Yajur-Veda, 23.62[446]). The *Yajna* performed in *Prithiviloka* means that *Dyuloka* is pleased by fire, and *Prithiviloka* is satisfied by rain from *Dyuloka* (Rig-Veda, 1.164.51[447]). It is said that all types of happiness, including rain, agriculture, grain, energy, longevity, and confirmation, are obtained through *Yajna* (Yajur-Veda, 18.1-29[448]). As per my learning, *Yajna* was an old Vedic praxis in which *Mantras* were chanted, and offerings were made to deities using fire and *Havi* or *Charu*. Thus, *Yajna* was known to uphold spiritual development and enlightenment by liberating the mind and soul. It is also known as a religious act in which one acknowledges the existence and authority of deities and requests their blessings on peace, prosperity, and health. Thus, I conclude that *Yajna* is viewed as a responsibility (*Dharma*) and a means of balancing one's activities in life by accumulating respectable *Karma*.

In nature, there was a trend of Chakra, like the day and night Chakra, the Chakra of weeks, the Chakra of seasons, the Chakra of years, the Chakra of the sun, and the Chakra of the moon. Those natural Chakras were called *Yajna*. This natural *Yajna* was going on in the world. In the Vedas, the ghee of the annual *Yajna* was the spring season, *Samidha* (wooden pieces) summer season, and *Havi or Charu* autumn season (Yajur-Veda, 31.14[449]). Among these Chakras, I applied a week-based Chakra during the inquiry with seven collaborators, including me.

Seven was not only Chakra but also the cultural basis of my learning. If the birthday (*Janmabar*) was considered a standard, then a person was born and died within a week because every week started on Sunday and ended on Saturday. I heard from my father that God created the universe and all the creatures within a week. My brother told me many times that Gautama Buddha walked seven steps after his birth.

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[445] मन्त्रो हि गुप्त विज्ञानः

[446] कृणोषि पर्ण भुवनस्य यस्पतिभूर्देदाता सुकृते मिन्निदानः।विश्वस्य गोपाः स मनो न आ दात्

[447] समानमेतदुदकमुच्चैत्यव चाहभिः । भूमिं पर्जन्या जिन्वन्ति दिवं जिन्वन्त्यग्नयः

[448] अग्निर्ज्योतिरज्योतिः स्वाहा - पर्जन्यज्योतिरज्योतिः स्वाहा

[449] वेदा अहं एतं पुरुषं महान्तम् आदित्यवर्ण तमसः परस्तात्। तमेव दित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय

The mother claimed that Parikshit's death was certain after hearing the Shrimad Bhagavat seven days after being bitten by Takshak Naga (snake). Shukdev Swami, a famous sage, kept Parikshit's desire and time limit in mind and freed him by narrating God's *Leela*, history, etc. for seven days. Based on this, the tradition of reciting Shrimad Bhagavata once a week was established. For me, these were all references to homogeneous integration. My upbringing in theology aided in my adaptation to the ideas of homogeneous integration; however, I had fewer opportunities to practice heterogeneous integration. I am now able to develop and implement an integrated curriculum for grades 1-3 in Nepal, utilizing both integration methods.

Inquiring STEAM inspired me to integrate science, technology, engineering, the arts, and mathematics as heterogeneous as they are. I connected this with the collaboration of the five *Pandavas*, experts in different fields, including mace, spear, bow, and sword. I also linked it to Einstein's famous equation $E = mc^2$, which illustrated the relationship between two heterogeneous fields such as mass (m), speed of light or convergence (c), and energy (E). Modern physics frequently refers to the speed of light, which is symbolized by the letter C.

**Figure 53**

*The Practice and Expansion of Nididhyasana, with Internalizing and Realizing Truths from Different Fields*
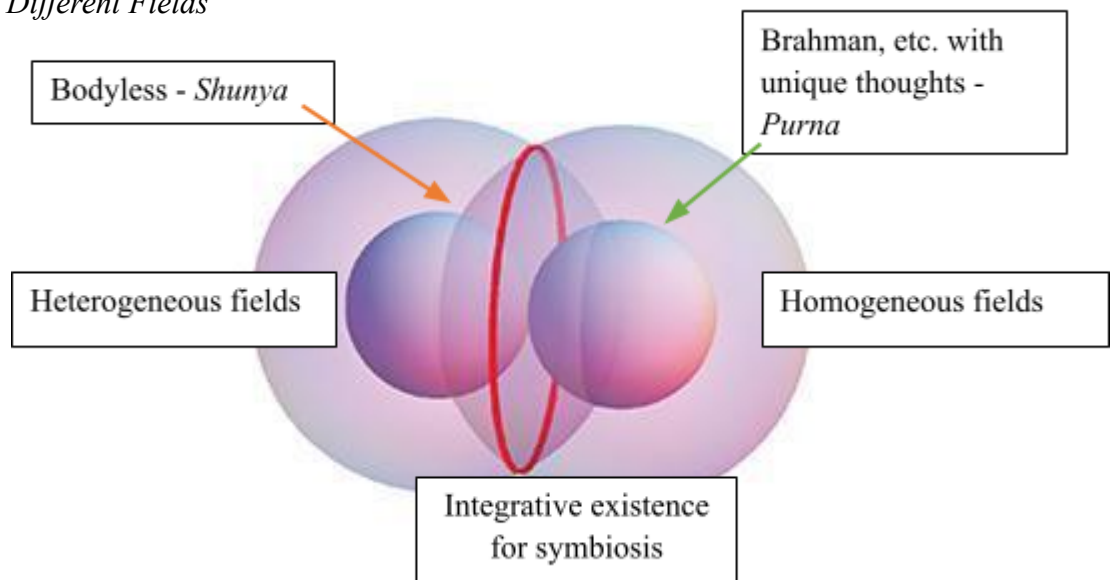


In the mentioned context, Maheshwari (2023) explored when the combined fields of consciousness and quantum physics are parallel, or when quantum leadership develops, human behaviors are transformed toward caring and compassion, and the

field of complete connectivity and complete dynamism is characterized as a quantum perspective of reality with the foundation of Vedic philosophy. So, it makes sense that the unified field of awareness was an intelligent, dynamic, non-material, self-interacting field (ibid.). Therefore, heterogeneous integration was a dynamic means of engineering in the contemporary educational era that had multiple benefits, such as improved performance, effectiveness, and creativity in various applications.

I visited the Science and Non-Duality website and drew the meaning of duality and non-duality. As per my understanding, non-duality promotes energy, and duality includes both mass and duality. For me, mass was the gross form, which I took as my outer self, and energy was the subtle form, which was my inner self. For that, I started sound therapy utilizing Om. Om *Mantra* was the integrated form of both. The *Bijakshara Mantra*[450] means to change gross mass into energy. It was also a means and an end to my realization that I am complete, or *Purna,* and I am empty, or *Sunya*. As a result, heterogeneous integration includes integrating numerous components and ideas into a single framework or process.

As a child, I heard many stories of gods and demons clashing from my parents, but one day, my father shared the story of *Samudra Manthan[451],* which was different. It was based on mutuality. In this story, demons and gods together searched for nectar. That collaboration of demons and gods was heterogeneous; however, the collaboration was like close friends. During this process, at first, they found the deadly poison, and Lord Shiv consumed the *Halahala* poison to save the universe.

After that, they found *Kamadhenu*, the wish-fulfilling cow; *Airavata*, the white elephant and *Vahana* of Lord Indra; *Kalpavriksha*, the wish-fulfilling tree; *Apsaras*; Goddess Lakshmi, the goddess of wealth and prosperity; and *Dhanvantari*, the divine physician, who emerged with the pot of *Amrita*. In this context, analyzing the mentioned context from the education perspective, we can learn that integration explored various benefits, including ensuring productive processes and nurturing holistic learning by involving numerous subjects and encouraging real-world applications. It helped to develop necessary skills like collaboration, technological expertise, and personalized learning, arranging stakeholders for future challenges and fostering lifelong learning.

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[450] *A single-syllabic mantra used in Tantric, Hindu, and Buddhist traditions that is said to hold the essence of a particular deity*

[451] *A significant Hindu tale that is expounded upon in the Vishnu Purana and which describes the genesis of Amrita, the elixir of endless life.*

**Developing *Samadhi* for Sustainability**

For me, *Samadhi* means using the achievements obtained from *Nididhyasana* in daily activities. I connected it with Yajnavalkya's academic journey. *Vyasasishya* (student of Vyasa) Vaishampayan taught Yajur-Veda to prominent disciples, including Yajnavalkya. Meanwhile, Yajnavalkya claimed his friend *Varakas* (poorest)  the expiration of the sin of *Brahmahatya*[452], which suddenly happened to the Guru. The angry Guru did not consider Yajnavalkya a worthy student to read the Vedas and demanded the return of the Vedas that he had taught. Fearing the Guru's curse, Yajnavalkya liquefied the Vedas he had read with *Tapasa* (meditation) and performed *Vamana* (vomiting). It seemed like there were a few hours of conflict between *Guru* and *Shishya*.

Immediately following the Guru's order, Yajnavalkya's friends anticipated the form of a bird called *Titra* and took the scattered Vedas from *Vamana* (vomiting). Thus, it was called the Taittiriya branch of Krishna Yajur-Veda because it was owned by *Titra*. In this branch, as in other branches, the *Mantra* part and the Brahmin part are not separated and mixed.

As per my interpretation, Yajnavalkya had the power of *Samadhi*; therefore, he was able to do so. Thus, I drew the meaning that we need to be capable of learning, unlearning, and relearning. Therefore, I associated *Samadhi* with post-*Sadhana*, post-*Siddhi*, and post-meditation behavior. This was also the essence of the educational journey. In this context, it was important to understand that knowing and applying knowledge were completely different aspects. Therefore, *Samadhi* encouraged me to apply what I learned or earned.

Yajnavalkya worried because he was without Vedas, pleased Surya with great contrition like *Tapasa*, and learned ShuklaYajur-Veda separately from Surya. Because Surya taught in the form of a horse, he was called Vajsaneya (Yagyavalkya), the disciple of Surya in the form of Vaji. At that time, as it was taught in the middle of the day, it was also called Shukla (Shatpatha Brahmana, 14.9.33[453]). Later, he taught the Vedas to Madhyandin Kanva and other dedicated believers.

The ShuklaYajur-Veda's Madhyandin branch of the Vedas studied and taught by them became famous as the Kanva branch. This branch has 40 chapters, 303 Anuvakas, and 1975 *Mantras*, which are continued in Nepal and India. Therefore, the

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[452] *Sin of causing death or injury to a Brahmin, a person revered and revered in Hinduism*
[453] आदित्यानिमानि शुक्लानि यजुंषि वाजसनेयेन याज्ञवल्क्येनाख्यायन्ते

teaching and learning of the Vedas in Nepal are beyond *Shravana*, *Manana*, and *Nididhyasana*, which should be practiced until *Samadhi*. However, it seemed that it had not been able to experience it as intended. The Vedas went away from practice as they were only tested by self-called religious people who were difficult to pronounce. It became more and more distant in having to connect with everyone. Therefore, it should be integrated and taught as a pedagogical approach for everyone.

**Figure 54**

*Samadhi for Cosmological View and Self-cosmos*
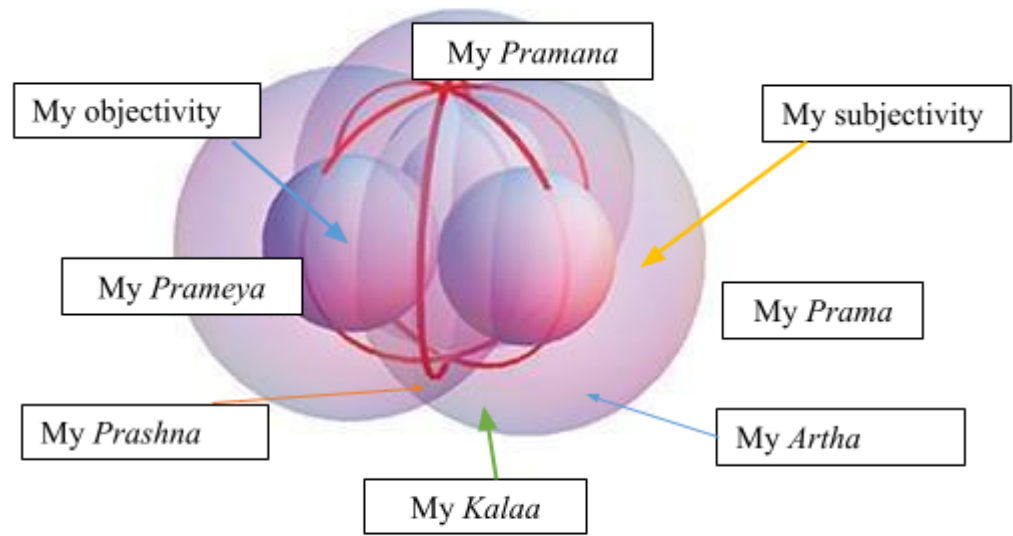


From a cosmological point of view, Veda used God as a cosmological representative. In the Vedas, one can know the comprehensive form of God, such as this whole world, which is directly seen, is pervaded by God (Yajur-Veda, 40.1[454]); this entire universe is God, all that has passed, all that is to come, all that is God, all that has happened in the past, and all that is yet to begin (Rig-Veda 10.90.2[455]). The world, space, mother, father, son, all the Gods, human beings, and all beings that have arisen and will arise in the future are forms of Aditi (God) (Yajur-Veda, 25.23[456]); and that Almighty God is Agni, that is the Sun, that is the Air, that is the Moon, that is the Vedic Form *Shabda Brahma*, that is the Water and that is Prajapati (Yajur-Veda, 32.1[457]).

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[454] ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्

[455] पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् । उतामृतत्वस्येशानो यदन्नेनातिरोहति

[456] स विष्णुर्विष्णवे त्वा

[457] एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा। कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च

I connected this with the soil or clay. From soil or clay, I witnessed the process of designing earthenware and Nandi, the *Vahana* of Lord Mahadev's idols. Observing the clay-made Nandi, I worshipped Nandi many times, Mahadev with Nandi, and Shiv in front of Nandi; however, I knew these would interplay with clay and different forms. Thus, I believed even knowing there was a unity of knowledge, wisdom, and alternatives. I believed or worshipped God despite knowing that the idol made of clay would turn into clay again, which is the form of *Samadhi*. I linked it to transcending birth, death, and rebirth because it challenged the salvation of the unborn and demanded special action for that.

### Enriching: Outer Self within Inner Self

Being a Hindu, a Vedic scholar, and a Sanskrit professional, I strongly believe in self-sankara inquiry based on the autoethnographic reflexivity of *Karma* and *Dharma* as interpreted in the Vedas. From the etymological understanding, *Karma* was branded as action, duty, and outer self, and *Dharma* was acknowledged as righteousness, characteristic, responsibility, and inner self. In my experience, the outer self is connected to others. I connected it with the context between Krishna and Arjun in Gita. In the Bhagavad Gita, Lord Krishna encouraged Arjuna to be mindful of his *Dharma* as a fighter and ensure his *Karma* of fighting in the encounter (Addhyaya, 2.47[458]). After joining STEAM, I tried to interlock both and promote out-of-box thinking and realized that *Dharma* was pointless without *Karma*, and *Karma* was meaningless without *Dharma* (Bhangaokar & Kapadia, 2009), which addressed self-other conceptualizations and the landscape of relational ethics. Embodying the mentioned context, I outlined the implications of the inquiry for myself and others.

### *Svakarma* (Self *Karma*): A System of Usual Significances

The inquiry highlighted that Ayodhya, located in India, was considered the best of the seven pilgrimage sites. It also explored that *Karma* theory stresses it as a body including eight chakras and nine doors (Atharva Veda, 10.2.31[459]). According to *Karma* theory, a central notion in Buddhism, Sikhism, Jainism, and Hinduism (Muniapan & Satpathy, 2013) that describes the honest rules, actions, and duties of cause and effect. Based on Ayurveda, I envisioned my duties based on eight chakras: *Muladhara Chakra* (related to thought); *Svadhishthana Chakra* (related to the unconscious mind); *Manipur Chakra* (related to digestion); *Anahata Chakra* (related

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[458] कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि
[459] अष्ट चक्रा नव द्वारा देवानां यूः अयोध्या

to the nervous system); *Vishuddhi Chakra* (related to physical growth); *Aajnaa Chakra* (related to will power); *Manashchakra* (relating to emotions); and *Sahasrara Chakra* (relating to the brain or knowledge). My companionable learning settings that incorporated the concepts of cognitive, emotional, and spiritual components that played complementary roles were helpful to me in this regard (Buchanan & Hyde, 2008). Now, I have experienced *Karma* and all these chakras as sources of energy. Thus, I conclude that if I cannot do my *Karma*, I will lose all my energy.

I completed my inquiry *Karma* with seven collaborators, including me. From a holistic perspective, it looked like a week and the heterogeneous integration of seven different days in a circle existence. We, seven collaborators, represented a symbolic form of a mechanical engineering product as a huge chariot (Rath) with seven wheels (Rig-Veda, 2.40.3); seven colors of the rainbow, or VIBGYOR (Bhetiwal, 2017) represented science; and the process of chanting *Om*, or *Udgitha* as *Samgaan* (song from Samveda) and *Om* (Brown, 1919) represented seven suras of music, i.e. arts. Similarly, I envisioned the seven forms of technology through OTT, such as the Top 7 OTT Platforms—Netflix, Amazon Prime Video, Disney+, Hulu, HBO Max, Apple TV+, and Peacock. These platforms seemed like the live-streaming services that Sanjaya provided during the Mahabharata. I found seven benefits associated with over-the-top (OTT) platforms, such as ease of use and flexibility, financial savings, a wide range of content, device accessibility, suggestions, and personalization, a few advertisements (for premium services), and the capacity to binge-watch series.

There was an inextricable connection with seven sages, seven days, seven births, and seven provinces. Mathematically, Lucky Seven (Gimpelson, 2019) with plus or minus two are my magical numbers (Miller, 1956) because I have five sense organs (eyes, ears, nose, tongue, and skin) and nine doors (two eyes, two ears, two nostrils, mouth, genital opening, and anus). Five, seven, eight, and nine are not only my numbers but also forms of *Karma* and sense. Without these, my work is incomplete and difficult. Thus, it revealed STEAM (science, technology, engineering, arts, and mathematics) disciplines within my *Karma* as my outer self and companionability as mutuality between the East (Vedic praxis) and the West (technological enhancement). To crystallize my thinking and adaptability, I also linked my learning process to the *Kumar Shashthi/Si Thi Nakha* celebration of the local Newa community in Nepal. It gave me a new perspective on the symbolic meaning of having wings to soar through the skies like a peacock and

the flexibility to slither over the ground like a snake. I related STREAM and six Vedangas to the six faces. The existence of two females and non-dualism as a comprehensive form was associated with my duality. Therefore, our Indigenous practice is the foundation of my cultural relativism.

### *Svadharma* (self-*Dharma*): A Right Conduct with Self

During the inquiry, I interconnected my *Dharma* as righteousness with Chanakya-neeti's (12.10) argument that righteousness was my brother or sister, the truth was my mother, wisdom was my father, compassion was my friend, peace was my wife, and forgiveness was my son or daughter. These six were parts of the completeness of I and ways of conducting *Svadharma*. Thus, I included my father, mother, brother/sisters, wife, and friends (as collaborators) and followed my *Dharma* during the inquiry. I also had a dialogue between *Dharma* and *Karma* that helped me understand more than human values because there were six duties such as divine duty, ancestor duty, self-duty, family duty, community duty, and nature duty. I realized that my *dharma* and *Karma* were limited to me, my family, and my community. I realized that this was *Vyasti,* or partial, and could not be completed or *Samashti* because I felt I was weak in the divine, ancestor, and nature. Therefore, following the six *dharmas* and *Karma* symbolized my perfection.

The ten indicators of conduct, *Dharma*, characteristics, responsibility, and inner self were patience, forgiveness, suppression of ill-will, indifference to other people's property, purity, control of senses, wisdom, *Vidya*, truth, and not being angry, according to Sage Manu. Among them, the inquiry focused on *Vidya*. While applying my *Vidya Dharma*, Aruni's story, which my father shared with me, again reminded me of practicing reflection and being wise (*Jnani*) and enlightened (*Mumukshu*). It uncovered the effects of a scoring system. The context of Kalidas and Saraswati's dialogue with my brother made that clearer to me. The story of Nahush shared by my mother unfolded my *Dharma* as a life journey with getting a name and wealth, acting arrogantly, losing the name and fame, realizing, and becoming grounded and down to the earth. Therefore, from this inquiry, I understood that *Dharma* is not only related to ritual. I felt a direct connection between *Dharma* and learning. Finally, I started to practice not using *Dharma* and religion as synonyms.

During the inquiry, I linked my *Dharma* to my cultural self-knowing as a STEAM approach and self-sanskara as the Vedic praxis. To explore cultural self-knowing (Qutoshi, 2019) as self-sanskara, I collaborated with relational

self-knowing, critical knowing, visionary and ethical knowledge, and knowing in action (Taylor & Taylor, 2019). Similarly, I highlighted my self-sanskara with the five elements of transformative learning, such as cultural self-knowing, relational knowing, critical knowing, visionary and ethical knowing, and knowing in action (Dhungana, 2022). It broadened and deepened the field of my *Dharma.* It helped me explore and embody the Vedic ideas in STEAM learning, such as *Soham* (that was me), *Tattvamasi* (that was you), and Brahman (that was real or true) to know the inner self.

During the inquiry, the Dharma's *Vidya* perspective encouraged me to symbiosis Veda's three types of energies, or Gunas, with the three existences of realities (Yulianti, 2023), such as internal (*Sattva*), marginal (*Raja*), and exterior (*Tama*) of nature, or *Prakriti*. It became a root-seeking idea for me, which grew out of the self-sanskara of doing three evenings between day and night. This type of self-sanskara was also the basis of my *Vidya Dharma*. This taught me to add the concept of marginal self to the concepts of inner self and outer self of Taylor and Taylor (2019). In this context, I compared it with the transcendental sound Om based on heavenly realms (U) as *Sattva*, earthly realms (A) as *Raja*, and celestial realms (M) as *Tama* using metaphysical concepts.

I also used the metaphors "*Rishi*," "*Devata*," and "*Chhandas*" for *Vidya's* perspective, such as axiological characteristics with *Rishi*, *Devata* as epistemology, and *Chhandas* as an ontology for exploration of the mutuality of ultramodern wisdom and Vedic science. In this context, Chand and Das (2022) investigated the notions of *Rishi* as a self-knower via values, *Devata* as a self-knowing process, and the *Chhandas* as self-known ideas while emphasizing the context. From the perspective of the self-knowing process, the self-dialogic approach of Upanishad pedagogy encouraged me to do so, and I conducted a self-dialogue with Khaptad Baba. Therefore, this inquiry suggested that I make my *Dharma* and *Karma* precise and alive. I was encouraged to cooperate and have a continuous dialogue between *Dharma* and *Karma*. It unfolded for me to integrate Eastern and Western beliefs about *Dharma* and *Karma*. Therefore, I will follow it in my future *Dharma* and *Karma*.

**Interplay Approach for Policy Makers**

The inquiry explored Veda's real characteristics (Larios, 2017) as *Vedica* (recitational) and *Shastrika* (scholastic) traditions. It also connected *Ritaa* to cosmic order and ever-changing praxis as *Leela* for life, the universe, and education (Luitel,

2022). These co-dependents' dialogical or dialectical process challenged the concept of 'me for me and others for others'. It encouraged the idea of 'me for everyone and all for me', which seemed similar to the national goal and possible strategy for national education policy and national curriculum framework for school education.

The collaborative self-sanskara inquiry for continuous living theory I undertook during my autoethnographic journey involved interplay and interaction between "I to we" and "we to I" based on artistic presentation and collaboration for co-constructive knowledge generation. However, as a policy-level employee, I failed to develop and implement an interplay approach for a new era, a subjective-objective interplay for a *Sobjective* approach (MacLeod, 2015), or *Sobjectivism* (Pouliot, 2007), which seemed like a possible vision for national education policy and the national curriculum framework for school education. It encouraged me to interplay with the Vedic perspective as the compressive existence of integration and the Vedanga perspective as the expansion existence of integration. After that, I included both existences in the topic of inquiry. It suggested I correct my approach as a policymaker and ensure alternatives for the practice of deep democracy.

During the inquiry, the alternatives were explored through the interplay of co-dependent existences, such as *Para* and *Apara*, *Nitya* and *Anitya*, and homogeneous and heterogeneous. It created evidence of the interplay of two educational concepts from an educational perspective: *Para* and *Apara* (Mundaka Upanishad I.1.3–5) and *Parapara* as a new trilogical era, like *Apara, Parapara*, and *Para*. I connected as a trilogy, like three colors (white, red, and black) for *Sattva, Raja*, and *Tama Gunas* (characteristics) for the transformative process of thinking differently and thinking again. Similarly, my *Anitya* existence was ever-changing. *NetiNeti* was on *Nityanitya*, and *Nitya's* existence was on multi-reality. I linked these existences with Vedanga's ritual *Anga* (part), such as *Nitya, Naimittik (Nityanitya)*, and *Kamya (Anitya)*. Additionally, I grasped internal differences, or *Svagata Bhedas*; homogeneous differences, or *Sajatiya Bhedas*; and heterogeneous differences, or *Vijatiya Bhedas* (Chandrashekara, 2023) by connecting them to homogeneous and heterogeneous educational fields. The mentioned trilogy-based diversities seemed like possible action points for Nepal's education policy sector.

Analyzing the mentioned context, Nepal's National Education Policy can include STREAM learning as a unique approach to the mentioned trilogy concepts. It seemed compatible with the 3V (Veda, Vedanga, and *Vidya*) concept and the 3H

(Head, hands, and heart) approach. It can be a mutually beneficial point for the educational reform of ancient and modern education practices. It seemed relevant that the *Arjuna Drishti* (four-to-one: fourth folding theory-3V/3H-duality-non-dual) approach, the Chaturmukha (*Vaisvanara, Taijasa, Prajna,* and *Turiya*) approach, the *Shatkona* approach, and root seeking approaches are fruitful in enhancing Napal's educational and cultural contexts. Thus, the implications of the inquiry focused on policy intervention.

### *Guru-Shishya* **Mothod for Curriculum Developer and Textbook Writer**

With my seventeen years of opportunities developing curricula and assisting in their implementation, I believed the curriculum needed mirrors (Style, 1996) so that individuals could see reflections of their families, communities, and selves in the resources, activities, and learning environment. The curriculum should offer windows onto the world (ibid.), educating students about subjects including people, places, arts, sciences, and other subjects they may not otherwise encounter. One child's mirrors are another child's windows in varied and inclusive learning communities, creating fantastic opportunities for cooperative learning.

I experienced that there should be a minimum curriculum and maximum learning (Bengio et al., 2009); however, I had a bitter learning experience with content-loaded curriculums and learning materials. Addressing these issues, the inquiry highlighted establishing Gurushishya collaboration as a form of spiral relationship between *Guru* and *Shishya* (Copeman & Ikegame, 2012). To date, as a curriculum developer and textbook writer in Sanskrit, I have focused on either teacher-centric or student-centric, but I forgot to include them together. Thus, this type of integration seemed eye-opening to me.

While collaborating with a female teacher for inquiry purposes, she encouraged me to think, act, and go beyond. The astrology teacher pointed out the need for grounded theory and the need for comic truth as well as empirical truth. The Dalit teacher argued about empowerment based on balancing doubters and believers. Therefore, after the fieldwork for inquiry, my cultural-self-knowing and relational knowing seemed transformed, which related to the real world and my prior knowledge and encouraged me to think, act, and go beyond; focus on empirical truth; and balance as a doubter and believer (*Guru-Shishya* both). So, as a curriculum developer and textbook writer in Sanskrit, I lead a change in the working style of the task force and subject committee.

Throughout the inquiry, I witnessed Amar's whole-class instructions and large group-based learning as teacher-centered teaching and learning methods. I also observed Ajaya's project-based learning as a student-centered method of teaching and learning. I wondered why there was no cooperation between these teacher-centered and student-centered teaching methods. I experienced that these teaching methods were divided into disciplinary poles, and we needed to interconnect them. Thus, the inquiry accepted the two-way approach of teaching and learning as the *Guru-Shishya* or Upanishad approach. The literal meaning of the word Upanishad emphasized the practice of learning by sitting near the *Guru* with the integration of product and process, which was seen as a practice compatible with modern practice. It suggested three types of teaching methods, teacher/*Guru*-centered, student/*Shishya*-centered, and *Guru-Shishya* as the form of integration.

In the *Guru-Shishya* approach, the *Guru-ship* or *Guru* governmentality (Copeman & Ikegame, 2012) focuses on expert-driven or executive approaches as a pedagogical plan manager (Fenstermacher & Soltis, 2004). During the dialogue with the Dalit teacher, we discussed nurturing the knowledge and skills of birds, lions, jackals, etc. as an expert-driven or executive approach as a pedagogical plan manager. At that time, we also internalized the nurturing practices of ants, honeybees, etc., as heutagogical praxis with facilitator approaches (ibid.). Thus, we envisioned that *Shishya* would focus on heutagogical practices as *Svadhyaya*. While integrating these approaches, they can adapt transformative practices through andragogical practices as liberationist approaches (ibid.). In this context, we imagined that the Pupa's conversion into a butterfly was a liberationist practice. Thus, it helped to unfold ecocentrism in teaching methods and reduce it. I interpreted the teacher-centric method as a window for students.

Similarly, I imagined that the student-centric method mirrors the front side. With the support of *Trishanku*, or the nowhere space (Bhat, 2021), I envisioned the *Guru-Shishya* approach as a whole-body scanner, including the front and back sides. It motivated me to transform theistic goods into natural goods.

For the teacher-centric method, I interpreted the metaphor as the curriculum being a train. Like the idea of Kliebard (1972), it described the curriculum using three representations: production, travel, and progress. I envisioned the final degree of any student as the destination, the student as a traveler, and a finished productive output under the direction of a highly skilled professional or teacher as a train driver. This

production representation strongly emphasized predictability, effectiveness, and resource allocation.

The train was made up of numerous compartments that were linked together, like levels or classes for students. Therefore, the educational experience was viewed as a journey of discovery for the student, like that of a traveler, like Kliebard's representation of travel. The nature of the experience was determined by both the learner's and the route's nature, like a traveler on the train. Although it made convenient stops, the journey was never-ending, like life-long learning. New passengers were welcome to board and depart as they were enrolled in an academic course. They did not have to land in the same spot on the plane; they could pull the chain and get down.

In their role as traveler's guide and companion, like an educator, train operators try to make their journeys as rich, interesting, and memorable as they can be. To do this, the operator keeps up evaluation, mentoring, and monitoring as any teacher does in his or her classrooms. It prepares travelers to follow timelines and schedules, as students are supposed to follow deadlines set by the curriculum or teacher. It offers nutritional support like food, tea, and water as teachers offer remedial support. The metaphor of growth (Baptist, 2002) defines the traveler as a part of a community to wrap things up, as teachers own their students as family members. So, during the journey, the Traveling Ticket Examiner (TTE) takes on the role of an operator, managing each traveler's journey according to their unique needs, much as teachers do with their students.

From the student-centric perspective, I have seen that some curricular components are crucial and serve as "portals" to new learning and that all students in the subject view mastery of these components as an expression of departure (McGarr, 2023). Teachers may encounter new obstacles in the classroom, especially as students perform increasingly independent tasks that do not align with any approach and rely on a restricted body of knowledge, as conceptual metaphorical theory argues (ibid.). In such an approach, students typically encounter dilemmas and duality in their learning (Olofson & Garnett, 2018) as they come up against puzzles and issues outside their knowledge or skills.

Such scenarios increase as pedagogy becomes more student-centered and less concerned with delivering predefined content to a largely passive audience. As a result, the nature and content of the tasks become less predetermined and more

influenced by the interests and experiences of the students. Fortunately, it appears that metaphors are particularly effective for problem-based and investigative learning scenarios where students actively participate in the learning process to meet their interests and experiences. As a result, metaphors—such as curriculum as currere (Schubert, 1986) —are not binary, interconnected layers like a bird's nest, reciprocal pedagogical methods with teaching strategies in the classroom but rather, opposing ones, not like a journey to two poles by two persons at the same time.

For the *Guru-Shishya* approach, I have envisioned using an ontological metaphor like "just moving too quickly through things" for significant, specific work, as suggested by McGarr (2023). Therefore, I believe the definition of curriculum to be the input, process, and outcome of educational accomplishment, which seems like the concept of curriculum as intended learning outcomes (Schubert, 1986).

To achieve this, comparing the five common places of curriculum as Null (2023) noted, I conceptualize students as raw materials, teachers as skilled technicians (professionally sound), subject matter as a useful channeling resource, context as a shaping agent (manipulative-collaborative and engaging environment), and curriculum-making as a process of re-imagining through setting outcomes and assessing efficacy and efficiency. So, for me, the *Guru-Shishya* approach is an opportunity to analyze multiple realities and create evidence for possibilities.

**Vedic Pedagogical Approaches for Teachers and Students**

Oral instruction in Vedic pedagogical systems is typically generalized to mean memorizing and recital. According to this school of thought, the Guru would impart knowledge to the pupils orally, and they would pay close attention and commit the scriptures to memory. Additionally, it asserted that by recitation and repetition, students/Shishyas would learn sacred scriptures by heart. I think this is an insufficient argument.

This inquiry explored several Vedic pedagogical schoolings through transcendental pedagogies, such as four-folding schooling (Adhyatma Upanishad, 33–35) with *Shavana, Manana, Nididhyasana*, and *Samadhi* praxis; sound schooling (Rig-Veda, 1.164.45) with *Para, Pashyanti, Madhyama*, and *Vaikhari* praxis; scholastic schooling (Adhyatma Upanishad, 33–35; Ferrer, 2018; Larios, 2017; KadekSurpi, 2021) with *Bhakti, Jnana, Tapas*, and *Samadhi* praxis; and Vedic schooling with Jaagrat, Swapna, Sushupti, and Turiya praxis (Mandukya Upanishad, 1.1). It mainly highlighted the four-folding of schooling as an inquiry theory. This

pedagogical schooling seemed relevant to the re-engineering of Sanskrit education at the classroom level. Thus, the implications were directly linked to teachers and students.

**Figure 55**

*Vedic Pedagogical Orientation for Inspirational Viewpoints*
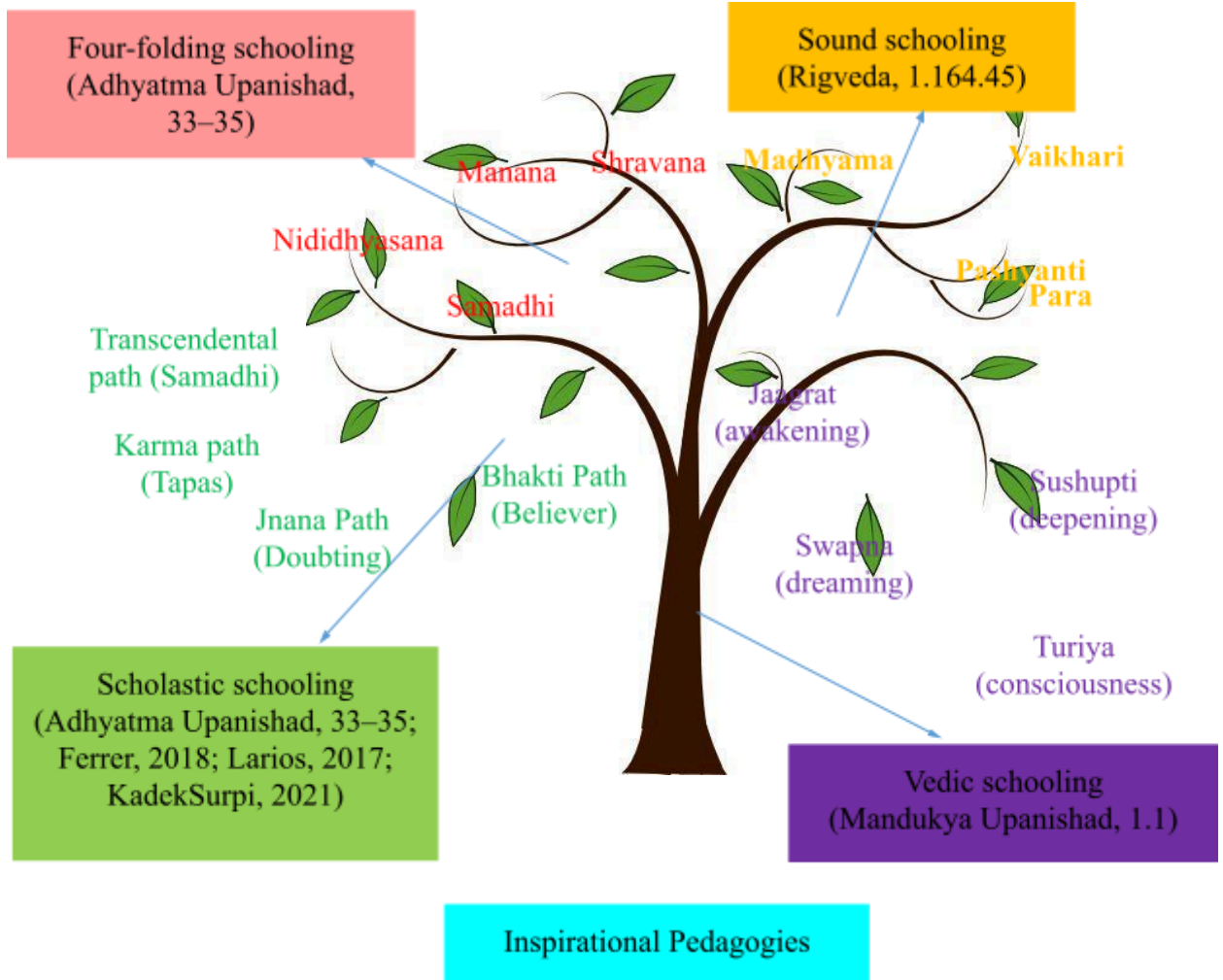


Vedic pedagogies encourage critical analysis by thinking critically and coming to conclusions, hands-on learning through learning by doing, seminars, debates, discussions, and a holistic education approach. The Vedic approach emphasizes the enlargement of all characteristics of an individual's personality, including scholarly, bodily, emotional, and spiritual well-being.

From the sound schooling of Vedic praxis, Grammarian Bhatriharis' notion as a Sphota (Panini, Ashtaddhayi, 6.1.123[460]) that was defined through every component of the sound, Varna, the letter or syllable; Pada, the word; and Vakya, the sentence.

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[460] अवङ् स्फोटायनस्य

Vaiyakaran Bhartrihari specifically explored Sphotism as a sentence with a holistic view of meaning; that view looked like the STEAM approach. Bhartrihari discussed the four language states mentioned in the Rig-Veda (1.164.45) as *Para, Pashyanti, Madhyama,* and *Vaikhari*.

Among these, *Para* was known as the latent state (internal or invisible), and the last *Baikhari* was understood as the expressed state (external or visible), which seemed like STEAM's inner and outer, or visible and invisible, perspectives. Among the four stages of language mentioned in the Vedas, Bhartrihari considered the *Para* stage as the *Beeja* (seed) form, considered it as *Brahma*, and considered it to be the stage before the process of linguistic creation that was linked with daily practices of the teachers and students.

The inquiry explored linguistic arguments through pure notions (Sphota) and numerical arguments through impure notions (abstract and symbolic representation and contextual learning). From the symbolic representation and contextual learning perspective, I envisioned '0' as nothingness (Sunya) or completeness (Purna), '1' as non-duality, '2' as duality, '3' as a trilogy, '4' as four-folding, '5' as STEAM's disciplinary areas, and '6' as the representation of STREAM (R for reflective learning; Makrakis, 2022 and R for reading, Yulanti et al., 2021)/Vedanga/Kumar (son of Mahadev and Parvati), '7' as days (Sunday to Saturday), '8' as chakras within my body, and '9' as doors within my body. Thus, the mutuality of pure and impure, or literacy and numeracy, was a practical implication of this inquiry. It also seemed significant to include 4C (communication, collaboration, critical thinking, and creativity) and 4D (define, design, develop, and disseminate) as out-of-box thinking. It can be an innovative area for re-engineering Sanskrit education.

Unfortunately, even though there was a policy to emphasize sound schooling in the early classes of Nepal's school education, it did not receive much attention and became the cause of problems. Being attentive to sounds, recognizing and presenting letters, coding and decoding with signs and sounds of letters and words, print awareness, encoding, spelling, etc., became problematic areas of language learning, even in Nepal's national language. It was required to discuss the original form of the phonemic concept, even though it had been given priority over the National Elementary Class Reading Program (NEGRP) employed for this purpose. NEGRP was an early grade-focused program in Nepal. Thus, the implications based on sound

schooling of Vedic praxis seemed relevant to Nepal's school education system, especially the Sanskrit or Gurukul education systems.

**Figure 56**

*Mutuality of Sound Schooling between East and West*
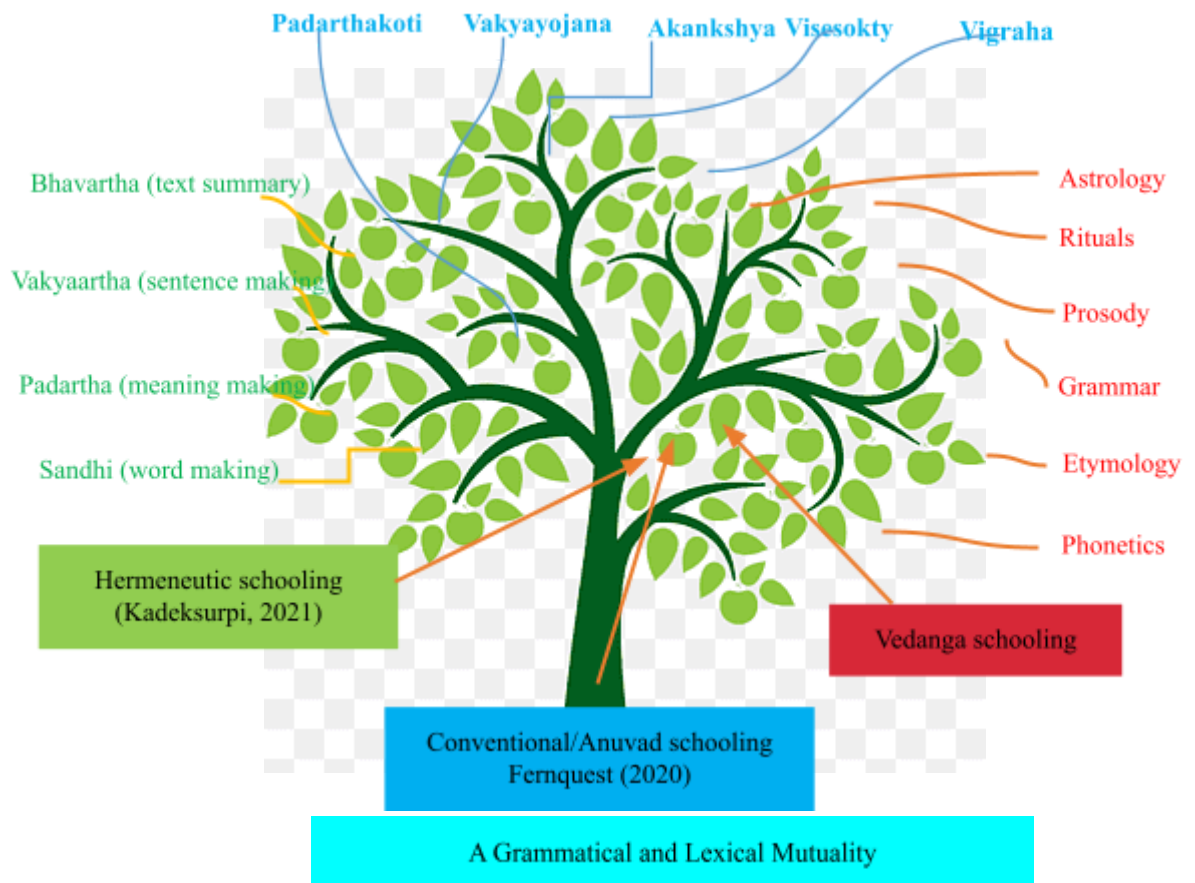


Comparing the Vedic sound schooling praxis with Westen practices, it seemed like Saussure's lexical phonological concepts (Wells, 1947). Lexical phonology included an awareness of both phonological and graphophonemic processes. These processes explored coding, decoding, and encoding stages that interpreted the connections between morphology and phonology with the concept of generating words. In this context, Saussure argued that the word-making process was based on a bilateral notion that comprises a signifier (form) and a signified (meaning), which seems like the grammarian Bhatriharis' notion of a Sphota. Thus, the inquiry suggested developing and implementing a mutually beneficial form of sound schooling. It was envisioned as a basis for re-engineering the concept of Sanskrit school education.

This inquiry unfolded the STEAM approach with the Upanishadic ways of various learning and dialogue approaches, such as the enigmatic (As Ajaya explored,

God as an enigmatic character), aphoristic (As Amar described, the difference between Shiv as the God and Shiva as a dog; Jala and water; Vayu and air; fire and Agni), etymological (Amar's and Atul's *Anuvada* or translating methods), dialectical (*Shastrarth* between me and Ajaya as a pair and me and Khaptad as self), mythical (Aruni, Kalidas, and Nahush's narrations), analogical (metaphoric representation), synthetic (thinking technique used by Ashwin while answering angle value of a circle), monologic (lecture methods used by collaborators), ad hoc or temporizing (as my parents nurtured me), and regressive (as Amar applied in the lesson teaching in 'the same attitude same vision') methods (KadekSurpi, 2021) that nurtured creativity and collaboration under the realm of contextualizing learning (Bassachs et al., 2020).

**Figure 57**

*Representation of Upanishadic Teaching and Learning in the Modern Era*
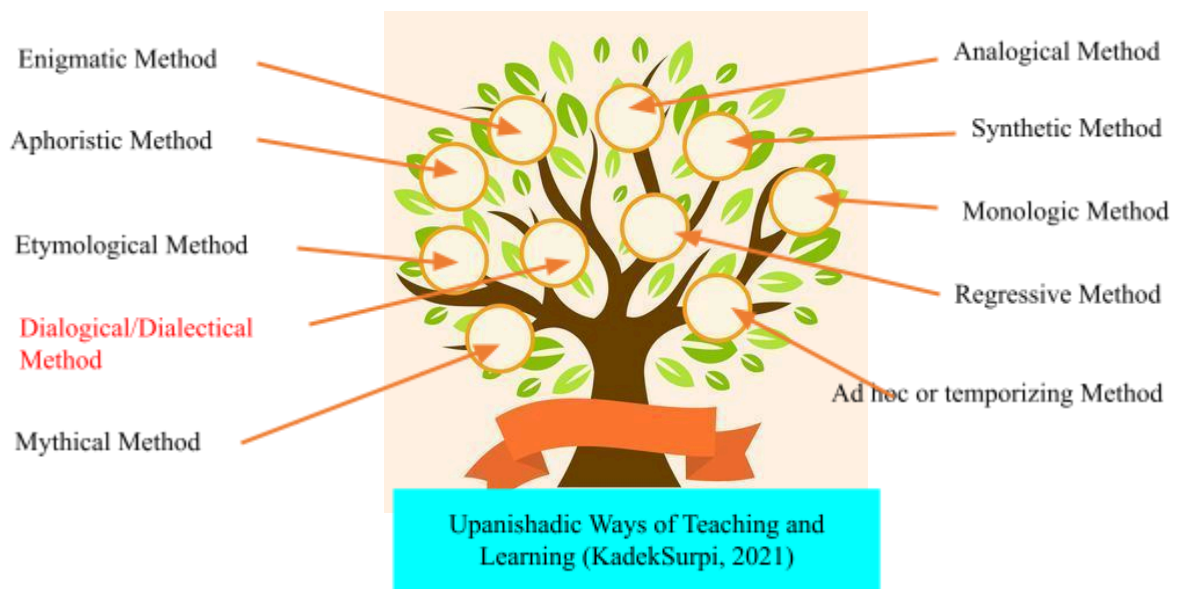


This type of inquiry enabled teachers and students to gain a broad skill set because creativity and adaptability were essential in the STEAM fields (Ahmad et al., 2021) and other disciplinary areas. Furthermore, STEAM ensured that students were actively engaged by cultivating critical thinking skills through encountering authentic challenges and participating in regular training opportunities guided by pedagogical insights. This type of active engagement results in an attained curriculum that produces informed individuals who have a learning-by-doing-based approach to addressing ancient praxis and modern global issues effectively.

**Figure 58**

*Cross-cultural Integration through Teaching and Learning Pedagogies*
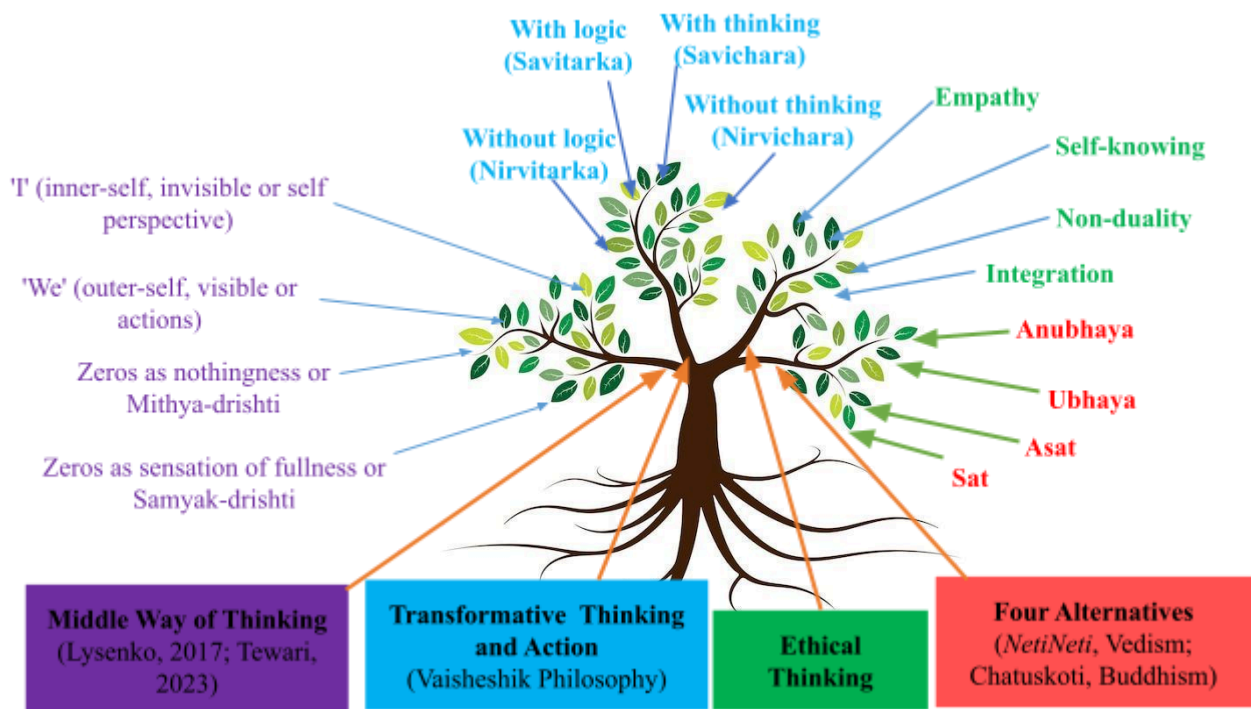


The inquiry highlighted that small group learning, an inquiry team, and collective effort will effectively teach and learn. It fostered self-assured progress toward achieving multilateral goals while setting new standards for success transparently across various platforms. It showed that as competency levels reach unprecedented heights with each passing moment, positive societal alterations become more evident globally, turning aspirations into tangible outcomes swiftly and consistently as we lead the way forward. Thus, to be grounded and practical, I envisioned pedagogical re-engineering based on the integration of the middle way of thinking, transformative thinking and action, Vedism, and four alternatives for a root-seeking approach as an alternative way of thinking and contextualization, neo-Sanskritization (Timilsina, 2023) to combine Sanskritization of the contemporary era and modernism. It may help to reduce the gap between me here, you there and a space concerning us (Gergen, 2009). It seemed helpful for cross-cultural integration through teaching and learning pedagogies.

**Multiple Selves for Deepening and Broadening the Self-Sanskara Journey**

My father used to recite a thousand names of Vishnu daily in the latter part of his life, but at that time, I had not learned to associate those names of Vishnu with the

multiple selves. During this inquiry, I accepted the word of Shatapatha Brahmana (7.5.2.13[461]) and understood the word that you are the thousand and the giver of all. I started looking for my multiple selves because my official name, Purushottam, is one of Vishnu's thousand names.

In my self-sanskara inquiry, I have envisioned myself as a Pandit (priest), a guru (teacher), a textbook writer, a Hindu, a Brahmin, or a social human being, the smallest brother, a loving father, an honest husband, a believer (*Bhakti*), a so-called professional, a doubter (*Jnani*), a peaceful person like *Muni*, a vibrant person like *Aghori*, and a flexible person like *Rishi*, but focused on a transformative learner and a critically reflective educator. Thus, I mirrored my journey as a student of the Vedas, as a Sanskrit professional, and as a STEAM learner of multiple realities. Within these three selves, my constructing, deconstructing, and reconstructing stages revealed my deepened and broadened identities. It included my temporal, contextual, intersectional, relational, role-based, and action-based identities.

My temporal self covered past, present, and future experiences (Shipp et al., 2009); my contextual self explored professional, personal, and cultural practices (Pennington & Richards, 2016); and my intersectional self highlighted gender, ethics, and socio-economic understandings (Becares & Priest, 2015). Similarly, my relational self unfolded family dynamics, friendships, and relationships (Gergen, 2009), as did my role-based self as parent-child, mentor-mentee, and leader-follower (Click, 2017). In this inquiry context, I stressed the role of the child, but not like a parent.

I accepted and behaved as a mentee, and I learned a lot from different mentors. During the inquiry and its implications, I switched to a leadership role but not as a follower. It helped me to be a transformative agent with an action-based self through emotional action, creative action (artistic expression and innovative thinking), and spiritual action (belief system and existential reflections). Thus, I envisioned some techniques to expand and enhance my self-sanskara-based experiences, such as journaling, storytelling, artistic performances, dialogues, thematic analysis, and critical self-reflexivity.

I will keep journaling by maintaining an extensive diary where I may record my thoughts on various facets of my multifaceted self. I will write my remarkable narratives that examine the relationships and tensions between my many identities. I

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[461] सहस्रस्य प्रमासि सहस्रस्य प्रतिमासि

will share my creative actions or works by expressing myself creatively via painting, music, and poetry, among other mediums, to discover and express my many identities. I will have conversations to experience how others see me in different capacities. I will conduct a thematic analysis to examine my reflections and narratives for reoccurring themes. Finally, I will further document my critical-self reflexivity to be reflexive and consider how my prejudices and worldview affect the autoethnographic work.

### *Digbandhana* of My Inquiry

Digbandhana[462], the fixing of the six directions (East, West, North, South, Up, and Down), is a tradition of delimitation in Hindu Sanskara. I do this *Karma* whenever I do rituals for my ancestors. Thus, contextualizing it from an educational perspective, I delimited six directions of my inquiry by utilizing 21st-century skills (communication, collaboration, critical thinking, problem-solving, and creativity), including self-sanskara, in school education. I have sensed that after these skills were highlighted in Nepal's school education, the relevancy of *Guru-Shishya* collaboration, dialogue, and dialectical practices was re-established. This reawakened the reality that innovative learners should not be left alone. They need the experience of an experienced person and their support. Therefore, this inquiry stressed the collaboration of inner and outer self, *Guru* and *Shishya, Para* and *Apara*, *Nitya* and *Anitya*, subjective and objective realities. It owned the process of out-of-box thinking (going beyond the 'learning by doing') and implementing UNESCO's four pillars of learning in the 21st century, linking collaborative self-sanskara methodology and *Shravanachatushtaya* (four folding learning theory) of inquiry theory, such as *Shravana* for 'learning to know', *Manana* for 'learning to do', *Nididhyasana* for 'learning to be', and *Samadhi* for 'learning to live together' or for read-reflect-realize with doing as a learning cycle. It has given special emphasis on *Ardhanarishvara* and *Svadhyaya* culture, which has the model of *Mantras* like *Samvasadashiv* (Shiv with Gauri/Kali as dual representatives), which can be done by oneself along with culture which is guided by Guru traditions like *Om Namah Shivaya* (*Nirakar* Shiv as non-dual representative).

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[462] *https://www.wisdomlib.org/definition/digbandhana*

**Table 14**

*The Areas and Outlines of Tattvas in My Inquiry*

| Areas of *Tattvas* | Outlines of *Tattvas* |
|---|---|
| My objective | To explore and comprehend the alternative viewpoints of Veda/Vedanga about STEAM education. |
| Method of inquiry | *Svarupasatshyakar* (fourfold ways for effective inquiry and understanding): *Shravana*, *Manana*, *Nididhyasana*, and *Samadhi* for *Jnana* or liberation |
| My learning or reflection | ● STREAM is a new perspective an alternative viewpoint for Nepal's Sanskrit as well as general education system.<br>● Im/pure and in/visible lenses seem relevant for Sanskrit teaching and learning.<br>● Fragmented learning (learning in bits and pieces as well as the perspective of stratification theory) can mislead, such as Ravana's autobiographical journey. Thus, we need a holistic education approach for broader thinking and action.<br>● *Shravana*, *Manana*, *Nididhyasana*, and *Samadhi* as *Vyasti* and *Svarupasatshyakar* as *Samasti* can be an alternative viewpoint of the Veda/Vedanga for the evolution of the contemporary Sanskrit education system in Nepal.<br>● The disciplinary practice of Veda expanded with 1131 branches, but only 9 branches are currently popular in teaching and learning. Thus, as an alternative praxis, an integrated approach can help to the preservation of our great Shastras and nurture root seeking.<br>● The Vedic approach is not only formal schooling of salaried *Gurus*, but an informal school like *Kul* traditions (*Guru/Acharya, Matri, Pitri, Rishi, and Dev*). |
| Transformation that obtained in my life | Fostering *Svadhyaya* culture for *Svakarma* as action, duty, and outer self, and *Svadharma* for righteousness, characteristic, responsibility, and inner self. |

| My envision of implications of inquiry findings in my professional settings | Contextualized and updated curriculums, textbooks, and pedagogical approaches of Nepal Sanskrit education system as well as mutuality in other systems based on STEAM/STREAM approach. |
|---|---|

I respect my late family members as role models and have learned a lot from them. But with so much to learn, I lost them. Among their many aspects, I have given special emphasis on the aspect of cultural diversity, such as metaphors, values, and ethics. As a daily worshipper of the Vishnupanchayatan deity, I have represented all four divisions of *Vaishanav* (Rudra, Shri, Kumar, and *Brahma*) in this inquiry. Among them, I mainly discussed Shiv and *Brahma* with the representation of Rudra and *Brahma* and intertwining the constructive and transformative self. It paved the way for me to inquire about Jnana-based ultimate reality as *Brahma*.

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ANNEX 1: INTEGRALISM OF THE *TRISVARUPA*

The metaphor of *Ardhanarishvara*[463], according to which there was only one truth or creator in this world and nothing else, was referenced in the Nasadiya Sukta of Rig-Veda (1 & 2). Gita (9.10[464]) asserted that Shrikrishna's effect on Nasadiya Sukta's integrated approach was what causes nature to produce the living universe, a claim supported by the Vedas as *Trayi*[465] (integration of Rig, Yajur, and Sama), Vedangas (literacy as the forms of phonetics, grammar, prosody, and etymology; numeracy as the form of astrology; and rituals as cultural performance), and Puranas (*Bhakti*[466] as the devotion, *Jnana*[467] as the knowledge, and *Karma* as the action), which also affirmed the integralism of the *Trisvarup*[468], or Om (O, U, and M), *Sattva-Raja-Tama*, Brahma-Vishnu-Maheshwar, Gayatri-Savitri-Saraswati, etc. STEAM also discussed the connection between their outward and inner worlds (Taylor & Taylor, 2019). The STEAM approach's dialogical notion emphasized how important it was for students to collaborate, communicate, and engage in interdisciplinary discourse as crucial elements of the learning process. It seemed to foster a deeper understanding of numerous subjects through significant conversations, preparing pupils for the obstacles of an ever-changing and interconnected world. According to Bhagavat Gita (10.26[469]), Shrikishna presented an argument for a concept that argued the humanist approach to multiple realities and existence, which seemed similar to the foundational orientation of STEAM education as 3H: head, heart, and hands (Yakman & Lee, 2012). He said that among the sages, he was Narad. It referred to those who became Rishis by being gods and *Mantra* experiencers. He also claimed that among the Gandharvas, he was the Gandharva named Chitrarath, a musician and singer. According to Jaymangala's commentary on Vatsayan's

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[463] *Unsepretable existence like word and meaning.* वागर्थाविवसम्पृक्तौ वागर्थाप्रतिपत्तये । जगत पितरः वन्दे पार्वतीपरमेश्वरौ, रघुवंशमहाकाव्यम्

[464] मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् । हेतुनानेन कौन्तेय जगद्विपरिवर्तते ।।

[465] *The three Vedas: Rig, Sama, and Yajur, represent sources of Bhakti, Jnana, and Karma.* https://www.wisdomlib.org/definition/trayi

[466] *With all of your heart, look for shelter.* सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज। अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः; Bhagavat Gita, 18.66.

[467] *Attaining supreme salvation through holistic knowledge.* न जायते म्रियते वा कदाचिनायं भूत्वा भविता वा न भूयः | अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे; Bhagavat Gita, 2.20.

[468] अकारो विष्णुरुद्दिष्ट उकारस्तु महेश्वरः । मकारस्तु स्मृतो ब्रह्मा, प्रणवस्तु त्रयात्मकः ॥ https://www.sanskritdictionary.com/?q=i%E1%B9%A3%E1%B9%ADin

[469] अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः | गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः

Kamasutra (3.15[470]), Chitrarath represented one of Hinduism's sixty-four arts. Sixty-four arts were also recognized by the Nepali dictionary by Prajna Academy.

<div align="center">ANNEX 2: EXISTENCE OF ANCIENT SCIENCE</div>

The Vedas included several references to science. Bharati (2006) explored that it included concepts like the speed of light (Rig-Veda, 1.50.4), the sun's position as the galactic center (Yajur-Veda, 1.8.2.2), and the moon's status as the Earth's satellite (Rig-Veda, 10.189.1[471]; Taittiriya Brahmana, 1.5.1.3-4[472]). Similarly, it is argued that the sun's rays are strong with the moon, and the earth is strong with the light of the moon, so the moon, existing with the atom, acts as a follower of the *Vurlok* and *Vuvahalok* (Yajur-Veda, 19.54[473]). Rig-Veda explored that the sun is visible to everyone, is the source of light, and shines throughout the sky (Frawley, 2019). The speed of light, along with all other types of electromagnetic energy in a vacuum, is specified at 186,282.4 miles per second. The sun's position at the center of the universe and the elliptical paths taken by planets, which are kept together by gravitational forces, were argued by the Yajur-Veda. The stability of the Earth is due to the gravitational pull of the solar system. In this regard, we made the argument that modern science has connections with the Vedanga worldview.

The moon advanced to his father's sky while perched on his mother Earth from the Rig-theory. Seven horses were mentioned in the Surya chariot in Vedic literature. 'The multi-colored rays of the sun being dispersed by wind in a cloudy sky were seen in the form of a bow, which was a rainbow' (Bharati, 2006, p. 58) was an example of physics for us. So, the colored sun, the black sun, and VIBGYOR were the symbols of multiple realities and interdisciplinary learning in this inquiry. Therefore, contemporary scientific knowledge was unfolded through Vedanga's reflectivity as inquiry.

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[470] वैजयिकानां व्यामामिकानां च विद्यानां ज्ञानम् इति चतुःषष्टिरङ्गविद्याः । माकसूत्रस्यावयविन्यः ।

[471] आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः । पितरं च प्रयन्त्स्वः

[472] देवस्य सवितुर्हस्तः । प्रसवः परस्वार्थ्ससनिरवस्तात् । इन्द्रस्य चित्रा । ऋतं परस्तात्सत्यमवस्तात् । वायोनिष्ठ्यौ व्रततिः । परस्तादसिद्धिरवस्तात् । इन्द्राग्नियोर्विशाखे । युगानि परस्ताकृष्णमाण अवस्तात् । मित्रस्यानुराधाः अभ्यारोहत्परस्तादभ्यारूढमवस्तात् ॥३॥ इन्द्रस्य रोहिणी । श्रृणत्परस्तात्प्रतिश्रृणदवस्तात् । निर्ऋत्यै मूलर्वहणी प्रतिभञ्जतः परस्तातप्रतिश्रृणन्तोवस्तात् । अपां पूर्वा अषाढाः । वर्चः परस्तात्समितिरवस्तात् । विश्वेषां देवानामुत्तराः । अभिजयत्परस्तादभिजितमवस्तात् । विष्णोः श्रोणा पृच्छमानाः । परस्तात्पन्था अवस्तात् ॥४॥

[473] त्वं सोम पितृभिः संविदानोऽनु द्यावापृथिवी आ ततन्थ

The Vedas seemed very clear in the mentioned context, such as the soul of the entire world, i.e., the center is the sun (Rig-Veda 1.115.1[474], Atharva-Veda 13.2.35); the sun, which holds the universe, spreads its light on the earth (Yajur-Veda, 37.15[475]). In the Vedas, there were many mentions of the attractive power of the sun, such as the sun holding the luminous universe by its gravitational force (Rig-Veda 10.85.1[476], Atharva-Veda 14.1.1); all the planets and constellations, including the earth, are fixed in the open sky due to the gravitational power of the sun (Rig-Veda, 10.149.1[477]); and as skin covers hair, the sun covers space and earth (Rig-Veda, 6.8.3[478]). It was found in all four Vedas that the earth revolves around the sun, such as preceding space as its mother, and the earth revolves around the sun as its father (Rig-Veda 10.189.1[479], Yajur-Veda 3.6, Sama-Veda 6.30, Atharva-Veda 6.31.1). Analyzing the context mentioned, it was concluded that Veda had lots of scientific concepts.

Various sources of Agni (fire) are mentioned in the Vedas. Agni was generated from water as electricity, friction of stone, churning of *Aranikashta*[480], and friction of medicinal plants such as bamboo (Rig-Veda 2.1.1[481], Yajur-Veda 11.27). The Vedas claimed that *Agni Tattva*[482] had the power of communication. The work of conveying the message from one place to another was done very quickly, *Agni*. *Agni* was said to be the immortal messenger of the world (Yajur-Veda, 15.33[483]). It was taught in the Vedas that sound waves can also be transmitted through electrical energy (Rig-Veda 1.44.13[484], Yajur-Veda 33.15). Based on this, it was suggested that the radio, television, internet, etc. were invented. *Agni* was also considered a *Devdut*[485] because *Agni* was responsible for bringing sacrifices to the gods (Yajur-Veda, 22.17[486]). It was claimed that just as the head is at the top of our body, similarly, *Agni* is at the top of

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[474] सूर्य आत्मा जगतस्तस्थुषश्च
[475] धर्ता दिवो विभाति तपसस्पृथिव्याम्
[476] सूर्येणोत्तभिता द्यौः
[477] सविता यन्त्रैः पृथिवीमरम्णादस्कम्भने सविता द्यामदृंहत्
[478] विचर्मणीव धिषणे अवर्तयद्वैश्वानरो विश्वमधत्त वृष्ण्यम्
[479] आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः, पितरञ्च प्रयन्त्स्वः
[480] *The wood for producing fire by friction. http://shreeshreeanandamayeesangha.co/books/ss1.htm*
[481] त्वमग्ने द्युभिस्त्वमाशुशुक्षणिस्त्वमद्भ्यस्त्वमश्मनस्परि । त्वं वनेभ्यस्त्वमोषधीभ्यस्त्वं
[482] *One of the five elemental forces of nature in Hinduism and Tantrism.*
   *https://www.yogapedia.com/definition/8543/agni-tattva*
[483] विश्वस्य दूतममृतम्
[484] श्रुधि श्रुत्कर्ण वह्निभिः
[485] *An angel in Vedic tradition*
[486] अग्निं दूतं पुरो दधे हव्यवाहमुपब्रुवे। देवाँ‍रऽआ सादयादिह

the world in the form of *Aditya*[487]. Those adityas provide heat to the earth, support the growth of fruits and grains, and illuminate the world. So, *Aditya* was the sustainer of the earth. In *Vurlok*, due to the offerings given to *Agni*, there is rain from *Vuvahalok*, and the sun increases the barley, paddy, etc. due to that rain (Yajur-Veda, 13.14[488]). Therefore, the *Mantras* and themes of the Vedas reveal not only the spiritual aspect but also the scientific aspect.

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[487] *The sun; a Hindu God.* आदिदेव नमस्तुभ्यं प्रसीद मम भास्कर। दिवाकर नमस्तुभ्यं प्रभाकर नमोऽस्तु ते॥
[488] अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्या अयम् । अपाँ रेताँसि जिन्वति

ANNEX 3: ENGINEERING NOTIONS IN VEDIC WORLDVIEW

The Shilpa *Shastras* (a collection of texts on architecture and engineering) described various aspects of building construction, including the selection of building materials, the layout of buildings, and the design of roofs and walls. In the context of mechanical engineering, Sayana-bhashya of Rig Veda (1.116.3[489]) explained an event between Tugra and Ashwin that included army shipping and troops back in their ships, in three days. The Rig Veda (1.116.4[490]) also noted that three fast and rotating cars with a hundred wheels pulled by six horses had to be transported across the ocean's dry bottom in three nights and three days. By portraying an *Agni*/*Som*[491] chariot that allowed for three journeys at night and three journeys during the day, the Rig Veda (1.34.2[492]) highlights the importance of light in a vehicle. Overall, the Vedas and Vedangas provide a rich source of information on various aspects of engineering and technology, and they continue to inspire and inform modern engineering practices worldwide. From a STEM perspective, as a design worldview, engineering also unfolded from the Vedanga worldview.

It is mentioned in the Vedas that there are many paths in the interstellar world, which are called *Devyana*[493] (Atharva-Veda, 3.15.2[494]). There is a learning mode in distant god Som planning for the horse of the sun to travel through space to the human world (Rig-Veda, 9.63.8[495]). In the Vedas, the word *Rath* was used for the spacecraft. Structural details such as having three wheels, three seats, and a triangular shape are mentioned in that vehicle (Rig-Veda, 1.118.2[496]). In another *Mantra*, it was highlighted that the celestial chariot in the shape of a plane, equipped with *Jyoti* (light) and familiar *Ketu* (flag), was pleasant and popular (Rig-Veda, 8.58.3[497]). A huge chariot (*Rath*) that can reach any world, has seven wheels, is turned in its directions, moves at the will of the mind, and has five rays (engines) was also

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[489] तुग्रो ह भुज्युमश्विनोदमेघे रयिं न कश्चिन्ममृवाँ अवाहाः । तमूहथुर्नौभिरात्मन्वतीभिरन्तरिक्षप्रुद्भिरपोदकाभिः

[490] तिस्रः क्षपस्त्रिरहातिव्रजद्भिर्नासत्या भुज्युमूहथुः पतंगैः । समुद्रस्य धन्वन्नार्द्रस्य पारे त्रिभी रथैः शतपद्भिः षळश्वैः

[491] *An existence of the moon or a way of light.*

[492] त्रयः पुवयो मध्वाहने रथे सोमस्य वेनामनु विश्व इद्विदुः । त्रयः स्कम्भासः स्कभितास आरभे त्रिर्नक्तं याथस्त्रिर्वेश्विना दिवा

[493] *Transpotation means or vehicles of Davas.*

[494] ये पन्थानो बहवो देवयाना अन्तरा द्यापृथिवी सञ्चरन्ति

[495] अयुक्त सूर एतशं पवमानो मनावधि, अन्तरिक्षेण यातवे

[496] त्रिबन्धुरेण त्रिवृता रथेन त्रिचक्रेण सुवृता यातमर्वाक्

[497] ज्योतिष्मन्तं केतुमन्तं त्रिचक्रं सुखं रथं सुषदं भूरिवारम्

mentioned in the Vedas (Rig-Veda, 2.40.3[498]). Therefore, it was claimed that the Vadas were not only a source of spiritual knowledge but also science.

## ANNEX 4: HETEROGENEITY INTEGRATION OF LITERACY AND NUMERACY

| Numbers, | Square | Differences, and (Odd numbers) | Interpretation |
|---|---|---|---|
| $1^2$ | 1 | 1 | $1 + 0 = 1$ |
| $2^2$ | 4 | 3 | $1 + 3 = 4$ |
| $3^2$ | 9 | 5 | $4 + 5 = 9$ |
| $4^2$ | 16 | 7 | $9 + 7 = 16$ |
| $5^2$ | 25 | 9 | $16 + 9 = 25$ |
| $6^2$ | 36 | 11 | $25 + 11 = 36$ |
| $7^2$ | 49 | 13 | $36 + 13 = 49$ |
| $8^2$ | 64 | 15 | $49 + 15 = 64$ |
| $9^2$ | 81 | 17 | $64 + 17 = 81$ |
| $10^2$ | 100 | 19 | $81 + 19 = 100$ |
| $11^2$ | 121 | 21 | $100 + 21 = 121$ |
| $12^2$ | 144 | 23 | $121 + 23 = 123$ |
| $13^2$ | 169 | 25 | $144 + 25 = 169$ |
| $14^2$ | 196 | 27 | $169 + 27 = 196$ |
| $15^2$ | 225 | 29 | $196 + 29 = 225$ |

and so on. This script has 45 written symbols or letters by Monier-Williams, such as

| | | | |
|---|---|---|---|
| ka kha ga gha n·a | Group of ka | ća ćha ja jha ṅa | Group of ća/cha |
| ṭa ṭha ḍa ḍha ṇa | Group of ṭa/ta | ta tha da dha na | Group of ta |
| pa pha ba bha ma | Group of Pa | ya ra la va | Group of Ya |
| ṡa sha sa ha | Group of Sha | | = 33 consonants and |
| a  ā | Short and long Matras/letters and compound vowel letters | | |
| i  ī | Short and long Matras/letters and compound vowel letters | | |
| u  ū | Short and long Matras/letters and compound vowel letters | | |
| e  ai | Short and long Matras/letters and compound vowel letters | | |
| o  au | Short and long Matras/letters and compound vowel letters | | |
| n/ṃ  ḥ | Compound vowel letters | | |

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[498] सोमापूषणा रजसो विमानं सप्तचक्रं रथमविश्वमिन्वम् । विष्वृतं मनसा युज्यमानं तं जिन्वथो वृषणा पञ्चरश्मिम्

= 12 vowels (it is called Bahrakhari in Nepali tradition). The total numbers from 1 to 9 are also 45. So, heterogeneity in integration is possible between literacy and numeracy.

ANNEX 5: SANSKARA JOURNEYS OF COLLABORATORS

I had seven collaborators including me with different geographies and schooling. It represented multi-realities in the inquiry context. Thus, I unfolded their autobiographic journey as self-sanskara during the inquiry.

**Vedic Scholar: A Representative from Kirat Motherland**

The journey of Vedic scholars looked like a solar system, starting from the east and ending in the west. The meaning of his name is that, like a form of the sun with its twelve synonyms, Veda's teacher and his family had a geographical (Panchathar, a district of Nepal to Kathmandu, the capital city of Nepal) and academic (Vedic education to mass education) journey for his contextual lifestyle towards the West. I envisioned the twelve synonyms of his name as twelve months. It gave me lots of ideas or examples of interconnectedness and interdependence.

Panchathar, in the part of Nepal, is known as the motherland of Kirat, a local tribal community. Just as all Hindu scriptures were integrated into the Vedas, the Vedic teacher was not only a professional but a symbol of totality because there is a tradition of deciding on it by holding a *Chumlung*[499] at the Ambepojo shrine in Panchthar. In the Limbu language, the word Panchthar is formed from Thanthar (agreed) and Thum (district) because it is a district on the border of Nepal and India; it represents the frontier mentality, and the symbiosis culture between Nepal and India, East and West; Kirat as Indigenous culture; and Vedic as perennial culture. Considering the five of Panchthar as the representation of the five disciplinary areas of STEAM, it was possible to reveal the strong interrelationship between the Vedas and STEAM.

Since Changthapu, the far-eastern point of the Madhyapahadi highway is in this district, I compared it with the Vedas, the source of knowledge of this teacher. This type of symbolic representation facilitated our group's collaborative self-sanskara inquiry. It was a sign of his contextualization that he was a teacher of all castes, even after obtaining higher education from educational institutions and traditions where only so-called Brahmins could live and inquire. This also made him a suitable

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[499] *Gathering or meeting in Kirat culture*

character for STEAM learning. He was a unique representative of two similar and different cultures, Vedic and Kirat, who could easily spread cross-cultural values; in addition, it promoted him as an advocate of Pathibhara Devi.

**Language and Grammar Scholar: A Critical Self-Reflector**

The self-sanskara pattern of the language and grammar scholar explored novel understandings of prior knowledge systems, appropriated a critical synopsis of the self, and extended his thinking into a bigger setting, thus affecting a higher-order wisdom phase (Moon, 2013[500]). His critical self-knowing mirrored life's journey's ups, downs, commitments, and successes. Examining his auto-ethnography, we concluded that he was a representative of *Pitrikul* and *Matrikul*, a schooling system led by his father and mother, which were also an integral part of ancient Vedic culture. Indicating his family's knowledge transmission traditions from generation to generation, he highlighted *Shravana* practices between his grandfather, mother, and himself. His mother gained oral memorization from his grandfather, and he gained it from his mother. His academic journey reflects a contextualized journey from *Pitrikul* and *Matrikul* to mass education. From the Upanishadic pedagogy (Adhyatma Upanishad, 33–35), his mother's *Shravana* practice (memorized holy texts, such as Mahabharat, Ramayan, Gunaratnamala, and Chandi[501]) was relevant. Still, the silence of *Manana* (meaning-making), *Nidhidyasan* (achieving or completing), and *Samadhi* (application and perspective development) practices affected his academic journey. This helped to determine my inquiry theory and further reveal the matriarchal and patriarchal practices that differed from the formally recognized contemporary Gurukul/Sanskrit school practices.

From a modern trend in the theorization of community transformation and self-identity (Adams, 2003[502]), he explored traditional (not like ancient) and neo-modern nurturing patterns of selfhood. Among the traditional nurturing practices, he revealed his experiences with physical punishment, such as slaps, kicks, and sticks, without empathy. His critical view of the pedagogically oppressed approach imposed on him during his playing days helped me develop and use criticalism. For that, the interpretation of contemporary reflexivity's relationship to culture was valued for

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[500] *Moon, J. A. (2013). Reflection in learning and professional development: Theory and practice. Routledge. https://doi.org/10.4324/9780203822296*
[501] *Sanskrit historical, educational and religious texts*
[502] *Adams, M. (2003). The reflexive self and culture: a critique. The British journal of sociology, 54(2), 221-238. https://doi.org/10.1080/0007131032000080212*

contextualization. He stated the issue and responded by utilizing reflection by highlighting the possible realignment of self-identity as a Sanskrit learner and Sanskrit professional in the education sector concerning culture, as well as the general impact of reflexivity on the processes of self-identity. It is claimed that culturally contextual, yet flexible and diverse, explanations of self-identity offer an essential analytical and ethical alternative. From the self-sanskara perspective, *Akshararamva* was taught at the age of three by his father, *Tadana*[503] (teaching and nurturing by brothers), *Svadhyaya* (heutagogy) by himself, learning (pedagogy) by several teachers, and enriching (creating, writing, and editing as an andragogical practice) as the components of self-sanskara inquiry.

**Female Scholar: A Smart Collaborator**

In this inquiry context, the only female representative on behalf of Half of the Sky offered herself as the model. In this context, we developed a common understanding through a feminist perspective that repeatedly used various relationships to discuss this kind of family member, such as oppression, patriarchy, and so on. In this context, in the context of STEAM and integrated approaches, I envisioned intersectionality perspectives. It emphasized the complicated, connected, and intersecting connections between many forms of dominance, including prejudice, gender, oppression, and class-based discrimination. We included her academic and professional journey, a struggling story that began with the patriarchal family of Baglung, in this inquiry context. Analyzing from a symbolic point of view in the mentioned context, she was the only teacher of modern subjects among the Sanskrit professionals. She traveled from west to east, she traveled from Baglung to Kathmandu.

My female collaborator's contribution through dialogue, conversation, and collaboration helped me to be empathetic and strategic as she developed a fearless, honored, humbled, and floored personality during the inquiry period and highlighted her lifestyle through reflection on auto-ethnography. I appreciated the collaborator who understood what she needed and what she was offered by her family and dared to collaborate, encourage, challenge, and empower her family members and students for achievement and I utilized this in the inquiry context. I wanted to collaborate and work with her to be a friend and exemplify the phenomena of our

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[503] *A pedagogical approach of Vedic tradition.* लालने बहवो दोषास्ताडने बहवो गुणाः । तस्मात् पुत्रञ्च शिष्यञ्च ताडयेन्न तु लालयेत् । - शब्दकल्पद्रुमः

lifestyle journey. Thus, I envisioned her as a smart collaborator because she showed such behavior as being egoless, generous, curious, appreciative, listening to understand, flexible, trusting, disciplined, and self-motivated. It helped me to feel the pain of my collaborators and find as well as explore the context and meaning through information.

**Dalit Scholar: A Change Agent**

In this inquiry, the Dalit scholar was representative of the Dalit's struggle for career opportunities and shifting livelihood schemes in the Sanskrit sector of Nepal. He argued that education was a means of human empowerment and transforming livelihood schemes, including Dalits, as a knowledge, value, and skill-oriented process that makes those who were targeted aware of social facts and improves the comprehension of their implications (Daize, 2018[504]). He explored that a Sanskrit educator was a key change agent of social reform with its integral standard of inspiring individuals from earlier positions to a better situation. In this context, the struggle, success, and failure of Dalit teachers in the Sanskrit field, the cooperation of Brahmin teachers, and the neglect of the Sanskrit university officials represented the different scenarios of Nepali society. In this context, it made it clear whose voice has been valued and allowed to express the marginalized voice through criticalism.

The collaborator raised a humanistic perspective that fostered reflective understanding or self-understanding (Roy & Uekusa, 2020) of the other in context with social constructivist perspectives. He reflected some ethical principles of humanistic perspectives, such as caring for others, respect for oneself, justice, accurate representations, and empowerment that benefits others through auto-ethnographical experiences. The Dalit scholar emphasized the connections between injustices and power and included modern advocacy that aids those without power in gaining it. He advocated for transforming unfair societal structures, policies, attitudes, values, and behaviors and critiqued oppressive hegemonies like cultural myths, false consciousness, and distorting discourses. He exposed dialectical reasoning about moral challenges, critical contemplation with a conscience, critical examination of policy and practice, and imagining alternatives (utopic imagination). The collaborator was acting as a change agent in this inquiry by taking on the role of a first stakeholder and reflector.

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[504] Daize, A. S. (2018). Dalits struggle to change livelihood strategies against caste-based discrimination: A study in urban Bangladesh. A Journal for Social Development, 8(1), 1.

**Astrology Scholar: A Dig Deeper**

Astrology scholars were represented as digging deeper with analytical thinking and critical thinking for higher-order thinking skills (HOTS), which is known as the foundation of problem-solving (Abdullah et al., 2015[505]). Even though he got away from the Vygotskian process of social interaction, living in a large joint family of his own and interacting with them assisted him with the dig dipper position or deeper thinking. Astrology is the subject of solving problems, such as problem findings, analysis, sharing predictions, and finding alternatives for solutions. This discipline argues that to solve problems, each individual needs to think analytically and critically. Thus, it seemed that his disciplinary characteristics encouraged him to dig deeper.

As an astrologer, he used to listen to stories or narratives that were transmitted by his father and brothers. He used to analyze the narrations as driven by a strategy link through a beginning, middle, and end for problem finding as well as finding applicable solutions with lots of personal narrations (true stories from individuals' lives); realistic fiction; mystery; the science of narratives, imagination, and memoir (hybrid regularly counting expository). He also used idea-based (non-narrative) thinking with the frame of an idea (theory) and supporting points and evidence provided to support the idea from books and experiences. During his dig deeper strategy, he explored connection based on a place of the plot for collaborators and helped to set the context, teaching with the specific action, or by example, an active engagement that allowed the opportunity to practice with a partner, integration for multiloop thinking, and watching for structure, overall pacing and ways that we are engaged. It was found that this dig-dipper learning culture handed down by his father made him and his other four brothers excellent people in the teaching profession. Among them, four brothers are teaching at Nepal Sanskrit University and one at the University of Agriculture and Forestry. The context mentioned helped the inquiry by highlighting the significance of information generated by in-depth interviews and iterative analysis to gain truth.

**Sanskrit Literature Scholar: A Postmodernist Twist**

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[505] *Abdullah, A. H., Abidin, N. L. Z., & Ali, M. (2015). Analysis of students' errors in solving Higher Order Thinking Skills (HOTS) problems for fractions. Asian Social Science, 11(21), 133-142. http://dx.doi.org/10.5539/ass.v11n21p133*

A Sanskrit literature scholar represented a postmodernist twist by his name in the inquiry context, which was connected with Lord Shiv. His name explored welfare (Kalyana in Sanskrit text). It was seen that his name was used in the sense of welfare in many places in the Sanskrit scriptures. Even in the Vedas, his name was used in the sense of welfare as '*Tanme Manah Shivsankalpamastu*[506]'. It indicated that 'my heart should always be for the well-being of all'. From the STEAM perspective, the context mentioned was linked with socially responsible education while revealing the STEAM approach from the Vedas. In the postmodernist twist on the common understanding that Saraswati was the goddess of *Vidya*, however, Lord Maheshwar provided *Vidya*. Thus, he was also known as Vidyeshwar. In this regard, my family has taught me to 'ask for knowledge from Maheshwar' and that those who want knowledge should pray to Maheshwar. From the cultural understanding driven by my family and society, I learned that Shiv was the master of glory, and worshiping him brings wealth. I learned that Maheshwar was the master of dance with the name *Nataraja*. It was believed that Sanskrit grammar also came from Maheshwar and his *Damaru*. Panini's Fourteen Sutras were called Maheshwar Sutras. It was Maheshwar who started Yoga. That is why Maheshwara himself appeared in STEAM form.

In this inquiry context, the ideas of postmodernism helped all collaborators deny the notions of objectivity and universal uniformity from the standpoint of philosophy. Alternatively, it placed a focus on the variety of perspectives and the human experience; such a focus may be an 'artistic perspective'. During, the goal of postmodernism in education was to challenge and dismantle the scientific, empirical, and logical models. Using the concepts of traditional education, postmodernism focused on resistance to modernism and logical empiricism. It utilized a variety of logic to support its claims, including perspectival (seemingly, evidently), dialectical (anomalies), metaphoric (analogical), emotive (empathic feeling), imaginative (utopic imagining), and humorous storytelling (irony). It also focused on various forms of dialogical writing (provocative), confessional writing (revealing), impressionistic writing (expressive), poetic writing (ineffable), screenwriting (dramatic, tragic), and visual imagery (evocative) as means of representation to solve the crisis of presentation.

ANNEX 6: YAKSHYA *PRASHNA*

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[506] तन्मे मनः शिवसंकल्पमस्तु - वैदिकसूक्तम्

**Yakshya**: Who is bigger (important) than Earth? Who is higher than the sky? What is running faster than the wind?

**Yudhishthira**: Mother is bigger (important) than Earth. He is a father higher than the sky and a mind that runs faster than the wind.

**Yakshya:** Which animal does not close its eyes while sleeping? What is the thing that does not stir even if it arises? Who doesn't have a heart? What is the fastest flow?

**Yudhishthira:** A fish is an animal that does not close its eyes while sleeping. It is an egg that does not stir even after being born. A stone has no heart and is the fastest-flowing river.

**Yakshya:** Who is the foreign friend? Who is the friend in the house? What is the patient's friend? Who is the friend when death is near?

**Yudhishthira:** Money is a foreigner's friend. A friend in the house is a husband or wife. Medicine is the patient's friend. Donation is a friend when death is near.

**Yakshya:** What is the greatest enemy of man? Which is the thing that people lose and become happy and rich? Which disease is incurable? Who is called Sadhu? Who is called evil?

**Yudhishthira:** Anger is man's greatest enemy. Anger is something that people become happy and rich after losing. An incurable disease is greed. Sadhu is a person who has compassion for everyone. The unkind is called evil.

**Yakshya:** Who is happy? What is the most surprising thing?

**Yudhishthira:** A happy person is a person who can eat to his full stomach, who does not have debt, and who does not have to go abroad. The most surprising thing is that even when they see others die in front of their eyes, people want to live forever, want to be immortal. There is no other surprise than this.

**Yakshya:** Who walks alone? Who is born again after being born?

**Yudhishthira:** It is the sun that moves alone. It is the moon that is born once and is born again.

**Yakshya:** What is polite? What does a thoughtful person get? What is the benefit of making many friends? What does he get who is *Dharmic*?

**Yudhishthira:** Polite people are loved by everyone. A person who works thoughtfully gets success. He who makes many friends can live happily. He who is religious attains righteousness.

**Yakshya:** What is the most trivial thing? What is the secret of happiness and peace?

**Yudhishthira:** The most trivial thing is worry. Truth, virtue, love, and forgiveness are the causes of happiness. Renunciation of untruth, immorality, hatred, and anger is the path to peace.

<div align="center">ANNEX 7: PIPPALAD <em>PRASHNA</em></div>

1st *Prashna* - How did life begin?

2nd *Prashna* - What is a living being?

3rd *Prashna* - What is the nature of man, and how is it so?

4th *Prashna* - What establishes man?

5th *Prashna* - What is meditation, and why meditate?

6th *Prashna* - What is immortal in man?

<div align="center">ANNEX 8: MY ITERATIVE PROCESS OF LEARNING</div>
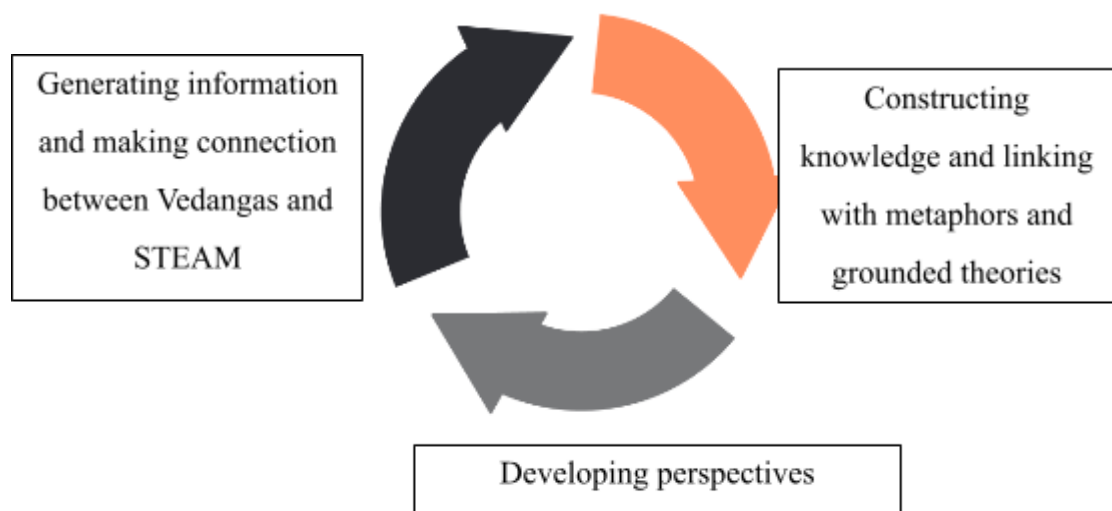


**Questioning self:** What curriculum and content were we designing? How were the teachers implementing it? Did they not raise the problems or challenges that came up while working with the curriculum development center? Did we not have any choice or alternative?

**Collaborative self:** I conducted face-to-face conversations and followed the telecommunication with an informal setting dialog. For this, I utilized the workshops held at the National Examination Board, personal phone calls, messages, WhatsApp chat groups, and audio calls. In this process, the strategy of listening to each other's thoughts, raising awareness, analyzing them, using them during class teaching, and finally sharing thoughts in writing via email or messages was adopted.

**Empowering self:** I read e-journals, inquiry articles, and books, listened to the experiences and ideas of my collaborators, and reflected on my way of learning to make sense. I tried to envision how my thinking, feelings, actions, and perspective were going to prepare me to contribute to a Sanskrit classroom of school students. I often look to know: what solid actions could curriculum development center can take to appropriately implement all of the right methods of Sanskrit teaching through Vedic pedagogy.
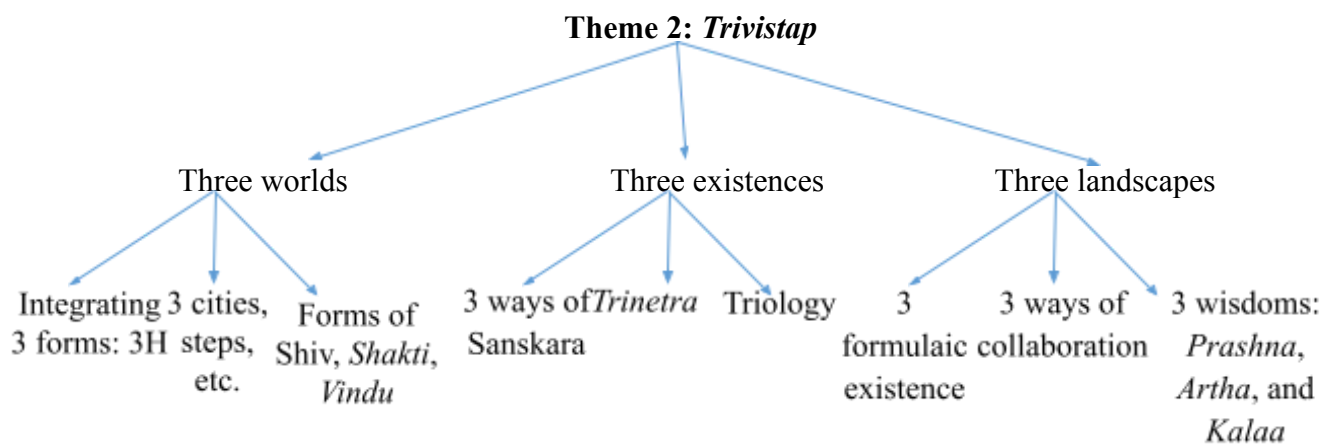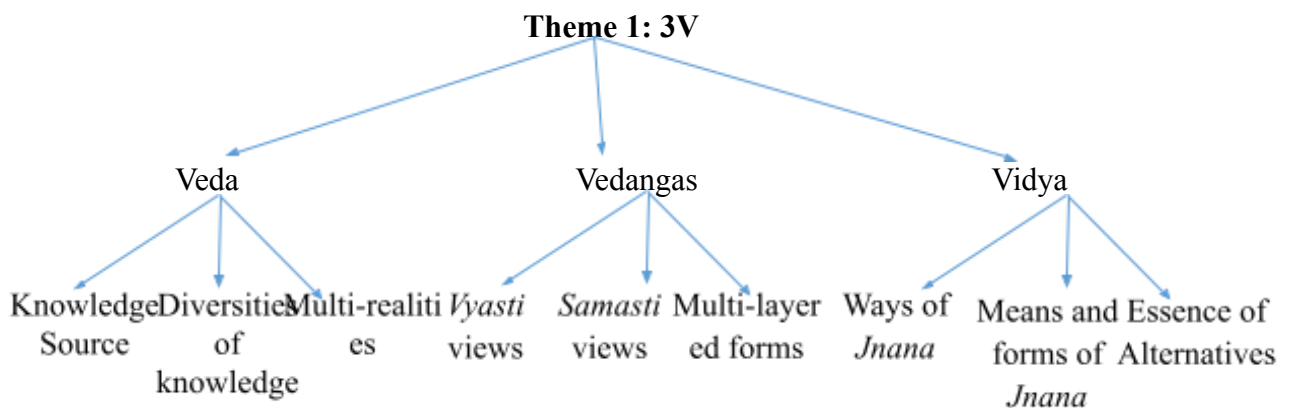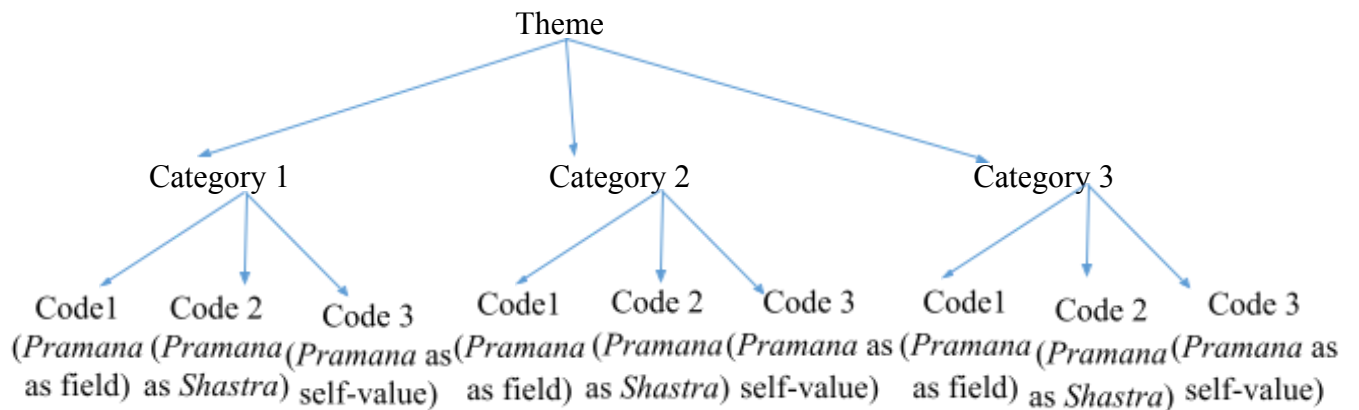
**Transforming Self:** I realized that whole-class instruction and large group-based learning overshadowed student-centered methods, investigation, project-based learning, and reflective practices (Chistyakov et al., 2023[507]) and the *Guru-Shishya* model. Learners were seen in ritual cognitive practice, which is known as rote learning. After walking out of the classroom, I started questioning myself, such as how frequently organized students exchange their thoughts deeply throughout these facilitation tactics; why teachers are not engaging in any dialogic tactics to improve academic conversations; and how I support teachers to enrich academic performances with investigative strategies. Similarly, I questioned myself about whether I and any other stakeholders offered the techniques and opportunities to improve their strategies to the teachers. My final question was: to what level does Vedic pedagogy highlight student appreciation and sense-making through cooperative conversations, and are underserved students being supported? These questions helped me with the actualization process of Maslow's hierarchy of needs in educational settings. It helped me realize that I and the

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[507] *Chistyakov, A. A., Zhdanov, S. P., Avdeeva, E. L., Dyadichenko, E. A., Kunitsyna, M. L., & Yagudina, R. I. (2023). Exploring the characteristics and effectiveness of project-based learning for science and STEAM education. Eurasia Journal of Mathematics, Science and Technology Education, 19(5), em2256.*

teachers are two pieces of a greater whole. I became empathetic to them and their strategy.

ANNEX 9: CODES, CATEGORIES, AND THEMES

Theme
- Category 1
  - Code1 (*Pramana* as field)
  - Code 2 (*Pramana* as *Shastra*)
  - Code 3 (*Pramana* as self-value)
- Category 2
  - Code1 (*Pramana* as field)
  - Code 2 (*Pramana* as *Shastra*)
  - Code 3 (*Pramana* as self-value)
- Category 3
  - Code1 (*Pramana* as field)
  - Code 2 (*Pramana* as *Shastra*)
  - Code 3 (*Pramana* as self-value)

**Theme 1: 3V**
- Veda
  - Knowledge Source
  - Diversities of knowledge
  - Multi-realities
- Vedangas
  - *Vyasti* views
  - *Samasti* views
  - Multi-layered forms
- Vidya
  - Ways of *Jnana*
  - Means and forms of *Jnana*
  - Essence of Alternatives

**Theme 2: *Trivistap***
- Three worlds
  - Integrating 3 forms: 3H etc.
  - 3 cities, steps,
  - Forms of Shiv, *Shakti*, *Vindu*
- Three existences
  - 3 ways of Sanskara
  - *Trinetra*
  - Triology
- Three landscapes
  - 3 formulaic existence
  - 3 ways of collaboration
  - 3 wisdoms: *Prashna*, *Artha*, and *Kalaa*

**Theme 3: Pedagogical Approaches**

Practical works

*Yajna* (projects)   *Leela* (art)   Iteration (recitational)

Creative works

*Shastra-artha*   *Vimarsha*   *Shravana-Chatu-shtaya*

Scholastic works

Self learning   Group learning   Inquiry

**Theme 4: Art**

*Rupa* (forms)

Art as curriculum   Art-enhanced curriculum   Art integrated curriculum

*Guna* (characteristic)

*Svagata Bhadas*   *Sajatiya Bhedas*   *Vijatiya Bhedas*

*Leela* (activities)

*Karma*   *Jnana*   *Bhakti*
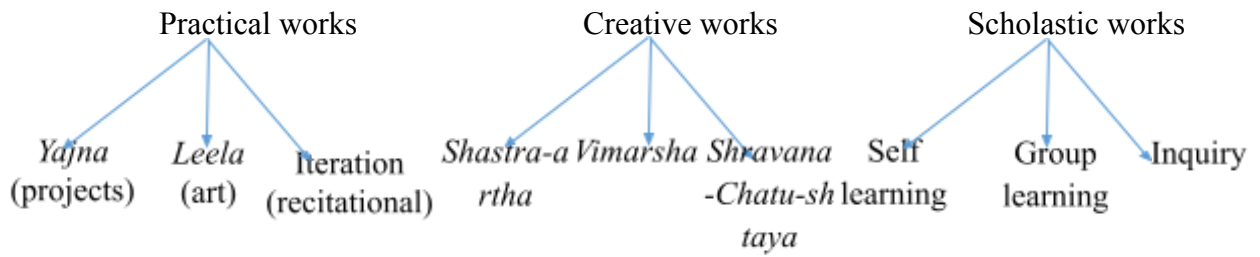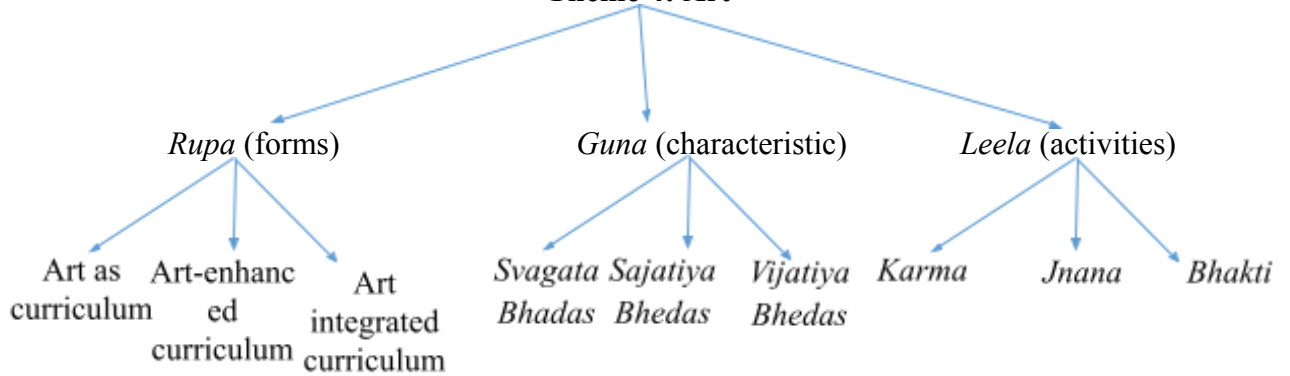
**Theme 5: STREAM approach**

*Trika* approaches

Multi-disciplinary   Inter-disciplinary   Trans-disciplinary

Three of 4's

4C   4D   4S

3R

Reflective practices   Reading (comprehension) practices   Read aloud (chanting) practices

**Theme 6: Break the rules**

Cross-disciplinary thinking

Humanism   Post-humanism   Integralism

Secular interventions

Shamanism   Indigeneous practices   Profesionalism

Autobiographical reflexivity.

Dilemma   Critical thinking   Contextualization

**Theme 7: Feminism**

Cultural relativism      Progressive practices      Out-of-box thinking

Binary opposites for aliveness      Questioning self-culture      Flexibility to move      Empower-ment      Righteous-ness as core value      Harmony      Deter-minism      Hegemony      Theological dominance

ANNEX 10: VEDANGA FOR DUAL AND NON-DUAL EXISTENCE

| Metaphor | Vedanga | Existence | My interpretation |
|---|---|---|---|
| Hands | *Kalpa* | left and right (two) | In most situations, a single person's effort is usually not enough, and the help of others is needed, as the Nepali proverb '*Ek Haat Le Taali Bajdaina*' argues. |
| Legs | *Chhanda* | left and right (two) | I compared my two legs to two wheels, as the Nepali proverb '*Ek Rathkaa Dui Pangraa*' argued. To reflect this in practice, we need to change conventional patriarchal thinking to put into practice the idea that women and men are two wheels of a chariot. Due to our traditional culture and lifestyle affected by it and our lack of education and knowledge, as well as our old tradition of bowing only to women, women are very backward in society. There was a lot of conflict and instability. It was the responsibility of all of us to raise our voices against inequality, discrimination, oppression, injustice, and the oppression of women. |
| Ears | *Nirukta* | left and right (two) | Being a student of the Vedas, I sensed that the hegemonic and dominant ideology |

| | | | looked like the Nepali proverb *Arka Ko Gahana Lagaunu, Naak Kaan Dukhaunu* (wearing the ornaments of others hurts ears and noses). Thus, I used to use the Nepali proverbs *Ek Kaan Le Sunyo, and Arko Kaan Le Udaayo* (using two ears for two functions, such as collecting and forgetting information) as a strategy. |
|---|---|---|---|
| Eyes | Astrology | left and right (two) | I love to be silent by closing my eyes and questioning myself about experiencing real-life existence such as *Kano Goru Lai Ausi Na Purne* (day and night were alike to a blind person). It helped me accept duality and deal with it. |
| Nose | Phonetics | One but with two holes | I utilized the metaphor 'nose' to mean what I said and what I wanted. This provided meaning to the Nepali proverb meaning of laddoos in both hands (*Dubai Haatma Laddoo*). |
| Mouth | Grammar | One | I realized that I should think before I speak because once I speak, I cannot take it back. (*Boli Ra Goli Chhute Pachhi Farkidaina*). Just like a bullet doesn't come back after it leaves the gun, unfortunately, we have a mouth, and it never gets the chance for trial. |

ANNEX 11. EXAMPLE OF COLLABORATIVE SELF-SANSKARA

There were many warm-ups and cool-downs (Seton et al., 2019) in my formal academic life. When I analyzed it from a pedagogical point of view, it was also a model of the presence of multiple realities and interrelated cooperation. There are many parts in my head, including the nose, ears, mouth, and eyes, which represent the state of crystallization. So, I am a representative of collaboration and multiloop thinking. But my thinking (head) was not communicating with emotion (heart); the

different ups and downs of my life were promoting egocentric thoughts and actions. I was making the mistake of accepting this as the absolute truth. Being a student of the Vedas and a Sanskrit professional in Nepal's school education, I reacted but did not respond, giving less priority to the symbiosis of reaction and response through critical thinking, creativity, and problem-solving abilities. Connecting it to my life, I reflected on and experienced numerous ups and downs in my academic career because I was unable to maintain the balance between reaction and response.

Once, I got the opposite result when I studied more diligently during my school education (grade 8). I experienced the worst result in writing the best answers, as per my understanding. At that time, I showed my anger and ego. With the balanced action of emotional intelligence (Bradberry & Greaves, 2009), my father handled my warming up towards cooling down, and it became a good strategy for my performance by doing better, faster, and stronger. Now, I realize that during this process, my father's mythical method was a pedagogical approach to support me. To follow this method, he shared Shwetketu's story from the Chhandogya Upanishad.

*Shwetketu, the son of Sage Aruni Uddalak, was returning from Gurukul after completing his education. One day his father asked, "Shwetketu! Do you want to practice more Vedas or get married?" Shvetketu said with indefinite pride, "I will win once in the assembly of King Janak, then as you wish." Uddalak was worried after hearing such boastful words from his son. Shvetketu's desire for victory shows that he does not understand the essence of the Vedas. There was no empathy in him. He has borne the burden of cognitive education but has yet to acquire education in the affective and spiritual domains.*

After this story, my father asked me, "Who are you? Have I sent you to be wise (*Jnani*) and enlightened (*Mumukshu*), or to make you a proud man with an excellent record?" I got a clear message from my father. At that time, I had a strong belief in the scoring system and acquired pure knowledge, not progressive knowledge. It was the first and last step toward improvement. The scoring method made it clear that receiving high scores was more important than having the necessary knowledge, abilities, and attitude. I encouraged them to focus on individual learning and not on group learning in practice. The impact of the scoring system was focused on theoretical issues, not on practical issues. My family tried to further improve the foundation of the Vedas and Vedangas. Perhaps not seeing the expected improvement, they started looking for an alternative to a deep inquiry of that.

At that time, I was studying in Dolakha, one of the remote areas of Nepal. Finally, my parents changed my school and sent me to Kathmandu Valley because there was more competition and challenges in studying in the city than in the village. Within six months of having a high score, I got so-called excellent results, which was known as a first rank. However, reflecting on my past emotions (Brookfield, 2017), I am confused about whether I have achieved the expected learning goals or not nowadays. There was a big question about whether I was living up to the family's expectations or the exact opposite.

Unfortunately, incidents of that nature have been repeated at the college as well. I reacted with a strong disagreement. After a few days, I cooled down and started reflecting on my actions. I asked myself, What was my original reaction to those events, and why did I respond that way? What assumptions or beliefs guided my decision-making process? How did my emotions influence my mental process in those situations? Did I consider various viewpoints before concluding, or did I depend exclusively on my own? What cognitive preferences may have impacted my reasoning in those situations? Who am I to do so? One day, I shared my positionalities with my brother.

My brother smiled and told the story of Kalidas (a famous Sanskrit poet). He utilized the dialectical method as a pedagogical approach to support me. My brother asked about my identity; however, at that time, I was struggling to find out my identity. I argue as a traveler in life. My brother brought up a discussion between Kalidas and Saraswati, highlighting the question, "How can you be a traveler?" He shared Goddess Saraswati's argument, that the sun and the moon are the only two travelers; they are constantly in motion and never stop. He again raised a question about my position as the sun or moon. The sun represented the circle metaphor of the self-moving around in the same ego, while the moon represented the spiral metaphor of speed and distance. Not being able to say I'm here, I shifted my position as a guest. Unsatisfied, my brother said, "How do you become a guest?" He again highlighted Goddess Saraswati's examples, such as there are only two visitors on the entire globe. First money, then youth; they go without any delay. After my brother's argument, I asked myself, "Do I have wealth, youth, or both?" I became uninterested in taking a position on this issue and again shifted.

I argued as a wise (*Jnani*) person myself and was tolerant of others. My brother smiled and shared his knowledge that there are only two tolerances. First, the earth,

which bears the burden of all sinners, whose bosom is torn open and seed is laid, gives a storehouse of grain. And the second is the tree, which bears sweet fruit even if it is hit by a stone. I felt the same about myself and realized that I behave like a stubborn person. I apologized to my brother. He accepted and taught me that there are only two stubborn ones. First nails and then hair—no matter how much I cut, they keep coming out again and again. After that, I realized and understood that I considered the honor and prestige I gained through education as my achievement and sat on the throne of ego. That's why my brother had to conduct this conversation to open my eyes.

My brother argued based on *Jnana*-path (Chandrashekara, 2023) at that time. Thus, I was realizing it through questioning myself (using the *Jnana path*), such as how prior experiences and my egocentrism influenced me to address such types of challenges or decisions. Did I use any critical thinking skills, such as assessing evidence or evaluating arguments, throughout my academic journey? What strengths and shortcomings in my thinking emerged during my journey? How did I deal with uncertainty or ambiguity in my mental process? What would I do differently next time, and why? These questions and my foundation of Vedanga perspectives made me investigate more and more to broaden my perspectives.

After I joined STEAM, I understood that warming up and cooling down were my dualistic emotions as a co-dependent arising. Sometimes my mind encourages me to react based on what I hear or see, like a warm-up. Sometimes it guides; don't do anything so fast; think and respond, like cooling down. My head and heart both further suggested that I can apply it (applying *Karma* in reality) and form a point of view after warming up and cooling down. Thus, I understood it in connection with *Shravana*, *Manana*, *Nididhyasana*, and *Samadhi*, like my inquiry theory as the symbiosis of Vedanga and the STEAM approach. I don't have my brother's physical body of my brother now, but his perspective is with me. So, I asked myself from time to time who I was and tried to be a real one. The symbiosis of Vedanga and the STEAM approach led me towards a wise personality.

Mirroring my childhood, I sensed that with the utilization of the regressive method as an iterative pedagogical method, my mother nurtured me. For that, my mother developed a Hindu myth of King Nahush to reduce my negative ego.

*There was a famous king named Nahush in Hindu mythology. He served as a*

*potent illustration to his people. Once, after being crowned the interim king of*

*heaven, Nahusha led the people fairly at first. Slowly, Nahush started acting arrogantly. After some time, he got too arrogant and began acting inappropriately. He lost his name and fame. Then he realized his guilt. Therefore, be always grounded and down to earth.*

She focused my understanding by enriching my wise and enlightened personality. It helped me to be awarded for balancing my thinking, feelings, and actions.

As per my feelings, the world became extremely different from what I perceived in my childhood day by day because I was interconnecting Eastern and Western learning approaches with mutually beneficial perspectives. My recent learning experiences and perceptions have shaped and even changed my educational, societal, and cultural ideas. My thinking started traveling from Eastern ways of knowing and being as a Hindu ritual and joint family environment from childhood. At that time, devotion, service, charity, and social values were my main values. Slowly, by the effect of mass education, my thinking was attracted to North American patterns in youth. Maybe, by the effect of the Western way of thinking and living, in my youth, I became a proponent of material comfort, personal advancement, progress, and freedom.

ANNEX 12: INTERRELATION OF LANGUAGE

| १ | कम्बोडियाली | कक्कदा → कर्कट<br>कओतोअहल → कौतुहल | कैलाह → कैलाश<br>चन्द्रिए → चन्द्र |
|---|---|---|---|
| २ | थाई | कुमुत → कुमुद<br>दीका → टीका | खनित → गणित<br>प्रमान → प्रमाण |
| ३ | बमोलो | गोरी → गौरी<br>तपथी → तपसी | दन → धन<br>दौखित → दुःखित |
| ४ | मलय | अङ्स → हंश<br>बुवति → भूपति | बिष्नु → विष्णु<br>बेरह्मन → ब्राह्मण |
| ५ | इन्डोनोसियाली | कापूर → कर्पूर<br>दान्ता → दन्त | बुबन → भुवन<br>बक्ति → भक्ति |
| ६ | लाओसो | समाथि → समाधि<br>आतमा → आत्मा | आचाङ → आचार्य<br>फूमि → भूमि |

| ७ | िचोंनेयां | ष्च्यामुनि → शाक्यमुनि<br>मोकध्वो → मगध | शुभि → सुमेरु<br>मान्थ्वोल्वो → मण्डल |
|---|---|---|---|
| ८ | जापानेज | आमिदा → अमिताभ<br>कुश्या → कोश | नामु → नाम<br>मोकुसा → मोक्ष |
| ९ | मङ्गोलेयाली | आनान्त → आनन्द<br>नागार्चुन् → नागार्जुन | सिद्दे → सिद्दि<br>सास्तर् → शास्त्र |

## ANNEX 13. COPUS 25 INDICATORS

1. **Students are Doing**

L        Listening to instructor/taking notes, etc.

Ind      Individual thinking/problem-solving. Only mark when an instructor explicitly asks students to think about a clicker question or another question/problem on their own.

CG       Discuss clicker questions in groups of 2 or more students

WG       Working in groups on worksheet activity

OG       Other assigned group activity, such as responding to instructor question

AnQ      Student answers a question posed by the instructor with the rest of the class listening.

SQ       Student asks a question.

WC       Engaged in whole class discussion by offering explanations, opinions, judgment, etc. to the whole class, often facilitated by the instructor.

Prd      Predicting the outcome of the demo or experiment

SP       Presentation by the student(s)

TQ       Test or quiz

W        Waiting (instructor late, working on fixing AV problems, instructor otherwise occupied. etc)

O        Other-explain in comments

2. **Instructor is Doing**

Lec      Lecturing (presenting content, deriving mathematical results, presenting a problem solution.etc.)

RtW      Real-time writing on board, doc. Projector, etc. (often checked off along with the Lecture.

FUp Follow-up/feedback on clicker questions or activities to the entire class

PQ Posing non-clicker questions to students (non-rhetorical)

CQ Asking a clicker question (mark the entire time the instructor is using a clicker question, not just when first asked)

AnQ Listening to and answering student questions with the entire class listening

MG Moving through class guiding ongoing student work during the active learning task

101 One-on-one extended discussion with one or a few individuals, not paying attention to the rest of the class (can be along with MG or AnQ)

D/V Showing or conducting a demo, experiment, simulation, video, or animation

Adm Administration (assign homework, return tests, etc.)

W Waiting, when there is an opportunity for an instructor to be interacting with or observing/listening to student or group activities and the instructor, is not doing so

O Other-explain in comments