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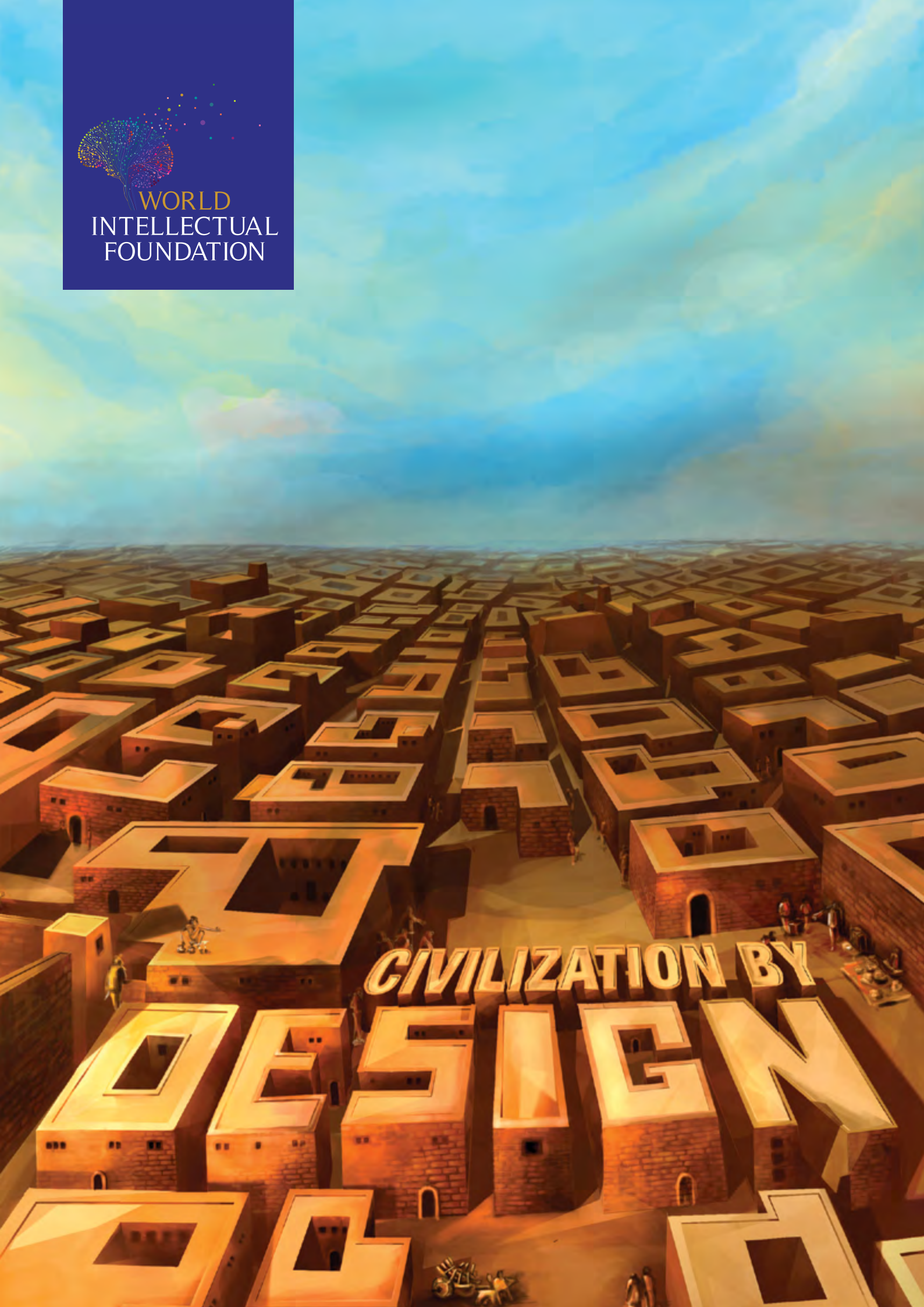

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FOREWORD

This project looks at India from the lens of Intellectual, Cultural, Governance, and Material Development. When we reflect on time, we realize that India has evolved over thousands of years, with some of the oldest cities in the world referred to in ancient texts existing today, as vibrant as they might have been thousands of years ago. More interestingly, India, known as Bharat in earlier times, was a pioneer where intellect, culture, governance, and development were structured and developed and far ahead of its time.

When we look at the Indus Valley, which is widely accepted by historians worldwide, as the cradle for Human Civilization, this civilization existed approximately 3300 BC to 1300 BC. The excavations reveal planned towns with proper drainage systems, the use of alloys, the existence of dance forms, and many other components that prove that our ancestors were pretty advanced even in those times. Going further, we realize how people lived disciplined and purpose-driven lives, and education was the best in the world. The scientific prowess of those times is a testimony to the relics found during excavations and recognized by UNESCO as heritage sites. Ancient India never documented its glorious history. India's past was captured and documented by international scholars who visited India hundreds of years ago. India pioneered the multi-disciplinary and higher education university system. Science was pretty advanced as one looks at ancient texts, which prove that people were highly advanced in astronomy. The iron pillar at Mehrauli, the Bronze statue of the dancing girl at Indus Valley sites stand as living testimony.

India architected the Civilization by Design and perhaps the first planned human civilization.The document does not intend to prove any point or start a debate on historical aspects that are the exclusive domain of archaeologists and historians. The work of historians and archaeologists, the relics of the Indian civilization have a profound message for the future of humanity. In this divided world, where the material progress is a yardstick for human development, humanity needs to take a pause, step back and reflect on all ancient civilizations and then chart a future of how we wish to shape the planet, to ensure that we leave it better than we inherited.

As they say, history repeats and defeats itself. We hope that this brief document helps people to pause, reflect, and take a call on what matters most for continuity and what we want to leave for posterity. My colleague, Prithvi Dutt, has done great work along with the fantastic team at the World Intellectual Foundation to give shape to this document. We have made efforts to reference all that is quoted here to ensure that the document reflects the facts as they are. We welcome critique and feedback.

PROF. RAJENDRA PRATAP GUPTA
Co-founder & Executive Chairman

WORLD'S 1ST PLANNED CIVILIZATION ?

As we progress and prosper, we need to reflect on our progress and how far we have come! Our historians, along with archaeologists, have worked hard to decode the evolution of the world's earliest civilization. Evidence of Indus Valley civilization being one of the earliest civilizations finally brings us to the history of India.

Indus Valley civilization

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VALUES-BASED SOCIETY

Ancient India was a mosaic of all the constituents of a planned society, which led to an advanced civilization as we go back in time. It was based on values, reason, and science, complete in all aspects. This is important to reflect to understand if this civilization evolved accidentally, or by design over time, built block by block by our ancestors good thousands of years ago!

DHARMA – COLLECTIVE WELL-BEING – KARMA

Indian tradition demonstrates a sustained reflection on philosophy, nature, and the character of knowledge. "Knowledge" is the instrument for **dharma** in the Indian thought system, whereas it is an instrument of power in the Western tradition. The Indian tradition doesn't define the goal of knowledge as an exercise of power over others but the **'moksha,'** i.e., power over oneself and the liberation from one's constraints. So, true individual freedom strives for 'moksha' that is to be achieved through knowledge. The knowledge promotes 'dharma', which means the general welfare of mankind; as the Bhagavad Gita mentions.

This illustrates a deep-rooted and ingrained **value of collective well-being** or the **'lokasamgraha'** in the Indian thought system. Knowledge informed by **dharma** binds the individual and the society in a continuum, following the doctrine of **'karma'**.

KNOWLEDGE - EDUCATION & SKILLS

The Ancient Indian knowledge system has been institutionalized into diversified disciplines, including philosophy, architecture, grammar, mathematics, astronomy, sociology **(dharma-sutra)**, economy and polity **(arthasastra)**, ethics **(nitishastra)**, geography, military science, agriculture, mining, trade and commerce, metallurgy, mining, shipbuilding, medicine, poetics, and biology. Overall, the system was divided into 18 major '**vidyas**' and 64 '**kalas**'. '**Kala**' refers to 'crafts' or applied sciences, giving due importance to skilling for use in daily life.

INDIAN TRADITIONAL KNOWLEDGE SYSTEMS – IMPRINTED IN MINDS & TIME

PHILOSOPHY

Indian tradition's intellectual contribution to thinkers has developed over the centuries based on an innate harmony with the truth, nature, and God. The reference and authority came from the Vedas. The six orthodox schools of philosophies are- **Vaishesika** (objective philosophy of the Universe and mentions the famous concept of panchtatva) by **Kanada, Nyaya** (promotes logical thinking and reasoning) by **Gautam Muni, Samkhya** (brings out the difference between **Purusha and Prakriti** for what can be changed) **by Kapila,** Yoga (self-control) by **Patanjali, Purva Mimansa by Jamini and Vedanta** (philosophical teachings of the Upanishad rather than focusing on the rituals). Rigveda is widely referred to as the world's earliest literature document. It formed the conceptual foundations of philosophy, and science and reason.

UNDERSTANDING & PRACTICE

Despite the widespread loss and historically recorded destruction, a continuous and cumulative series of texts exist. The Indian traditional knowledge system is based on constituting and maintaining knowledge in the minds rather than the literate method.

SHRUTI AND SMRITI

There are two divisions of the Vedic literature: **'Shruti'** (hearing) and **'Smriti'** (remembering). Shruti is a guiding body of knowledge that is unquestionable and eternal in nature, whose relevance never fades. It is referred to as the divine knowledge that constitutes the 'source of dharma', orally transmitted by sages through generations. For example, **Vedas Brahmanas, Aranyakas, and Upanishads.**

Smriti texts are supplementary, derivative, and organic in nature. These texts have to be consistent with the sacred Shruti texts. For example, **Manusmriti, Puranas,** two epics **(Mahabharata and Ramayana), Vedangas** (6 disciplines to study Vedas), **Dharmasutras, and Dharmasastras.**

Max-Muller, a German scholar, wrote (India ~ What Can It Teach Us, Delhi: Munshiram Manoharlal, Indian Edition, 1991) that texts in the oral tradition are maintained in memory. It states- "This may sound startling, but what will sound more startling, and yet is a fact that can be easily ascertained... At the present moment, if every MS of the Rigveda was lost, we should be able to recover the whole of it — from the memory of the Srotriyas in India. ... Here, then we are not dealing with theories, but with facts, which — anybody may verify. The whole of the Rigveda, and a great deal exists at the present moment in the oral tradition." Indian culture has not been limited to particular texts, even though some have been accorded special status. The highlight here is the freedom of interpretation- that makes us 'custodian of one of a kind composite culture.' Along with the scholars, the narration of texts to the ordinary masses had been widespread, ensuring knowledge is not the repository of a few. India has been an epicenter of spirituality and continues to draw and inspire people from across the globe.

SCIENCE & REASON

MEDICINE & SURGERY

Indian physicians like Sushruta (regarded as the 'Father of Plastic Surgery') and Charaka have written one of the earliest texts on medicines and surgery, **Charaka Samhita and Sushruta Samhita,** respectively.

> **Sushruta Samhita documented more than 1100 diseases and their causes and directions to performing surgical procedures- including the reconstruction of the nose.**

OPEN SOCIETY – SEX WAS SCIENCE AND NOT A TABOO

Ancient India was open and had a philosophical and spiritual approach towards - love, sex, and conjugal life and documented various aspects associated through art and craft, and sexual health as a science **(Kama Sutra),** depicting the openness of the Indian society in that period.

METALLURGY

Arthshastra provides evidence of the knowledge for securing the purity of gold and silver. The high proportion of zinc (34%) used at the brass vase discovered at Bhir Mound, Taxila indicates the knowledge of obtaining zinc at that time.

ASTRONOMY

Vedic literature describes the apparent half-yearly northern **(Uttarayana)** and southern **(Dakshinayana)** motions of the Sun and equinoxes in **Taittiriya Samhita, Aitareya Brahmana,** and other texts. On the auspicious day of Sankranti, the sun transits to the Tropic of Capricorn from the Tropic of Cancer and this has been celebrated in India for thousands of years. Other astronomical descriptions in the Vedas include the Solar system and the presence of many other suns and their systems[1] [2], solar radiation[3], and its essence on Earth's energy, among others.

URBAN PLANNING & DEVELOPMENT

Indians pioneered the science and art of ecological planning and development. The Sringaverapura tank of the end of the 1st century is an excellent example of hydraulic engineering that uses sophisticated water harvesting systems and flood mitigation. **Chanakya's Arthashastra,** written in approximately 300 BC, contains details of building and managing tanks and canals. The initial civilizations of the Indian subcontinent witnessed excellent planning for settlements that included the drainage systems and proper weights, among others.

[1]Rigveda 1.114.3
[2]Atharva Veda 13/3/10
[3]Rigveda 1.115.1

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INDUS VALLLEY CIVILISATION - 2600 BCE TO 1300BCE

TOWN PLANNING AND ARCHITECTURE

- Properly functional drainage system, also connected to the private bathrooms.
- Granaries were built on higher platforms to protect from floods.
- Hydraulic engineering; dams and reservoirs to mitigate floods and ensure uniform water supply throughout the year. Example of a large water management system- The Great Bath.
- Standardization in construction was widely practiced, for example- the use of burnt bricks, in the ratio of 1:2:4, streets cut each other at right angles.
- Thoughtful designing of buildings (including the multi-storied), for example- houses rarely had their windows open towards the streets but central courtyards to avoid the noise.
- Sites such as Dholavira and Lothal were fortified and had walls to divide different sections.

CRAFTS

- Knowledge of metals; created weapons, gold and silver objects, and an evident bronze figurine of 'dancing girl'.
- Bead making, Ivory carving, Pottery, Stone sculptures (e.g., 'the bearded man'), terracotta figurines, and seals as well.

Dancing Girl

AGRICULTURE AND ECONOMICS

- Trade linkages
- Evident domestication of animals
- The earliest civilization to crop cotton
- Standardized weights and numerous seals (for example, Pashupati seal)

Terracotta boat in the shape of a bull, and female figurines. Kot Diji period

PLANNED – DISCIPLINED – VALUES DRIVEN

Society was in a development phase emphasizing more on spirituality, knowledge, ethics, and 'Dharma as its fundamentals.' The Vedic scripts highlight the wisdom in the Vedic age in the domains of Ayurveda (Medical science), Dhanurveda (Martial Arts), Gandharvaveda (Art forms), Sthapatya Veda (Architecture), Jyotish and Vastu (Astrology), Yoga, Vedanta and Arthashastra (Economics). Cosmology, Legal systems, Science and Mathematics, Metallurgy, Environment studies are also covered in these texts.

VEDIC AGE - 1500 BC - 600BC

The written compilation of basic texts mainly religious books including the **Vedas**, **Brahmanas**, **Aranyakas**, **Upanishads** and two epics i.e. **Ramayana and Mahabharata** in the later Vedic period.

Vedangas are the six disciplines developed to study the Vedas. They are:

- **Shiksha** - Articulation, and pronunciation of texts with divided shakhas.
- **Chandas** - Poetic meter, designed for proper reciting & reading of the Vedas.
- **Vyakarana** - Analysis, and derivation of linguistic grammar (e.g., Ashtadhyayi written by Panini)
- **Nirukta** - Linguistic analysis of difficult words
- **Jyotisha** - Astronomy and Astrology to determine the right time for rituals
- **Kalpa** - Standardising instructions for rituals
  a) **Srauta Sutras** deals with **Vedic** sacrifices.
  b) **Griha Sutras deal with the performance of various samskara** (ceremonies) for every shift of an individual's life from birth to cremation.
  c) **Dharma Sutras** deals with the directives for social and ethical behavior

LEGAL – STRUCTURED & RULE-BASED SOCIETY

The structured justice system and code of conduct are evident from the existence of **Manusmriti,** an ancient Indian legal text. Smriti texts are organic in nature and may be debatable in modern times but the constitution of legal texts in the ancient age was itself ahead of its time! The **Dharmasutras** constituted the moral code of conduct, and the oldest texts can be attributed to **Apastamba, Gautama, Baduhayana,** and **Vashistha.** Modern India has adapted from **'dharma as a duty'** to **'dharma as a right ' (principle of natural justice).** Article 21 of the Indian constitution covers almost all aspects of an individual's life, keeping dharma separate and above religion.

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MATHEMATICS AND GEOMETRY

The Sulbasutras highlight the knowledge of mathematics in Vedic India; these contain methodology to construct geometrical altars to perform rituals. The Sulbasutras that date back to 800-200 BC include the first use of irrational numbers, quadratic equations, evidence of the use of Pythagoras theorem, and Pythagorean triples. The oldest Sulbasutras can be attributed to Baudhayana, Manava, Apastamba, and Katyana. Some major geometrical constructions include:

BAUDHAYANA

- Pythagoras triples[4]
- दीर्घचतुरश्रस्याक्ष्णया रज्जु: पार्श्वमानी तयद्ग् मानी च यत् पृथग् भूते कुरूतस्तदुभयं करोति ॥
- The following Sutra mentions the right-angled triangles:[5]
- दीर्घ चतुरस्रपार्ष्णिं समचतुरस्र कृते यत् क्षेत्र संपद्यते यच्च तयद्मान्या तदुभयमक्ष्णयारज्ज्वा समच तुरस्र कृते संपद्यते चकचतुष्कको: पुम्चकाक्ष्णयारज्जु रत्याह्युदाहरणम् तासां वकरणेऽप्ययमेव प्रकार: सम चतुरण्विषय: प्घसूचक्तो: चकचतुष्कयोद्रीद्शद्कपूम्चकयो: पम्चद्शक्राकिंयो: सूपकचतुवृशकयोवाद्शक्रपम्चृवृशकयो: पम्चद्शक षट्चृशकयोररत्येतासूपलूब्ध: ४६
- To construct a trapezium of area equal to that of a given square or rectangle, given the shorter parallel side of a trapezium.[6]
- To construct a square of area equal to a fraction of that of another square[7]
- Evaluation and irrationality of $\sqrt{2}$.[8]
- "Circling the Square"[9] and "Squaring the Circle"[10]
- Using pi (approximate value), in constructing the circle into a square[11]

KATYAYANA

- To draw the perpendicular bisector of a given line.[12]
- To construct a square whose area is equal to the difference of two given squares.[13]
- To construct a square whose area is equal to the sum of two given squares[14]
- To construct a square n times in area to a given square.[15]
- To construct an isosceles triangle equal in area to a given square and vice versa.[16]
- To construct a rectangle whose area is equal to a given isosceles triangle[17]
- To construct a rectangle equal to a given square in area.[18]
- To construct a rectangle whose area is equal to that of a rhombus.[19]

Geometric Assumptions (used for construction of altars)

1. The diagonals of a rectangle bisect each other, and opposite areas are equal.[20]
2. The perpendicular through the vertex of an isosceles triangle on the triangle's base divides the triangle into two equal parts.[21]

[4] 48th Sutra of Chapter 1 of Baudhayana sulba sutra
[5] 49th Sutra of Chapter 1 of Baudhayana sulba sutra
[6] Sutra 55 of Chapter 1 of Baudhayana sulba sutra
[7] Sutra 47 of Chapter 1 of Baudhayana sulba sutra
[8] Sutra 61-62 of Chapter 1 of Baudhayana sulba sutra
[9] Sutra 58th of Chapter 1 of Baudhayana sulba sutra
[10] Sutra 59th of Chapter 1 of Baudhayana sulba sutra
[11] Sutra 59th of Chapter 1 of Baudhayana sulba sutra
[12] 3rd Sutra of Chapter 1 of Katyayana sulba sutra
[13] 1st Sutra of Chapter 3 of Katyayana sulba sutra
[14] 22nd Sutra of Chapter 2 of Katyayana sulba sutra
[15] 7th Sutra of Chapter 6 of Katyayana sulba sutra
[16] 5th Sutra of Chapter 4 of Katyayana sulba sutra
[17] 7th Sutra of chapter 4 of Katyayana sulba sutra
[18] 4th Sutra of Chapter 3 of Katyayana sulba sutra
[19] 8th Sutra of Chapter 4 of Katyayana sulba sutra
[20] Sutra 168th, 169th, 178th of Chapter 3 of Baudhayana sulba sutra
[21] Sutra 256th of Chapter 3 of Baudhayana sulba sutra

WOMEN SCHOLARS

The access of knowledge to women was also prevalent, as numerous **Rishika** and **Brahmavadini** (who strived for the sacred **shlokas** of **Brahma**) are mentioned in the ancient scripts. Gargi and Maitreyi were among the distinguished women scholars at the Vedic times.

PLANNED AND PURPOSE DRIVEN LIFE

Life in ancient India was divided into four stages, and each had a relevance to the individual, family, and society. The **Ashrama** system is one of the elements of the concept of 'Dharma'. The four stages were: **Brahmacharya** (student), **Grihastha** (householder), **Vanaprastha** (retired), and **Sannyasa** (renunciate). Each stage consists of coded ethical duties and responsibilities towards society. **Purushartha,** the four aims of human life, comprises of: **Dharma** (morality; the welfare of mankind), **Artha** (prosperity), **Kama** (love and emotions), and **Moksha** (liberation from own constraints).

Each **Ashrama** places different degrees of emphasis on the above-listed four aims of life to achieve **'Moksha'**. Ancient India followed a structured way of life.

EDUCATION WAS MULTI-DISCIPLINARY, HOLISTIC & EXPERIENTIAL

> **Ancient teachings focused on Indriya samyama for the control of senses- directions to thoughts were given at the earlier stages of life that formed the foundational core for the later phases.**

The Indian knowledge and learning system was not literary in nature but was divided into **shakhas**. Students were taught in the multi-disciplinary ways of life for holistic development based on practical, experiential, spiritual learning, enlightenment, morality, and civic duties. Knowledge institutions like **Gurukuls** (where students lived with their **Guru**) were prominent. Students were bound to do physical work and intellectual learning as part of their holistic development. The education was society-funded, as Gurus didn't charge money and took care of all the necessary arrangements required for effective learning through **Guru Dakshina** (donations given by the society to **Guru** as gratitude and collective duty for maintaining the education system). The role of the Guru was authorized, completely and absolutely, and was respected and comparable to God.

There existed well-structured Universities like Taxila for higher studies, showcasing progressiveness.

FIRST REPUBLIC

The creation of 16 Mahajanapadas highlighted the elements of structured planning, for example- construction of forts and capital cities, maintenance of regular armies, and collection of taxes. The king used to receive advice from a defined Parishad with deputed officials.

Though most states followed monarchism, some were republic in nature and followed a representative form of government called **'Ganas'** or **'Sanghas'**; the power to make decisions was not concentrated but after due debates and discussions within the council. The members of such **Ganas** were mostly not entitled by birth but by distinguishing themselves through their actions and achievements.

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LAND OF TOLERANCE & BIRTH OF MAJOR RELIGIONS

The Great Stupa (Stupa No.1)

These Ganas were more tolerative in nature; the new ideologies (**Jainism by Mahavira,** belonged to Vajji and **Buddhism by Gautam Buddha,** belonged to Shakya clan) arose out of challenging the old traditions and beliefs, originated from these states. Jainism highlighted the **'anekantavada or syadvada',** meaning truth can be viewed differently. Buddhism promoted and inspired art, architecture, and craft through viharas (with distinguished polished interiors and decorated gates), **stupas,** and rock crave painting as noticed at the Amravati, Ajanta, Sanchi, etc. Buddhism beckoned women and lower Varnas and used the 'Pali' language for propagation and later vernacular languages instead of Sanskrit, the language primarily of the elites at that time. It also advocated the concept of **'ahimsa'** (non-violence) and simplicity for sustained living. Both Jainism and Buddhism promoted environmental harmony involving biotic and abiotic components.

Ajanta Caves

> **India is the origin of 4 world religions Hinduism, Jainism, Buddhism, and Sikhism as well as the Charvaka school of thought i.e. the base of materialism and skepticism to knowing the world and introduced scientific temperament, spirituality and inquiry.**

ENVIRONMENT & BIODIVERSITY

The Vedic period represented a great environmental consciousness. Indian philosophy always contained ethics for the environment as an inherent part, proclaiming man, nature, and God relationship as the center for sustained & harmonious living. Various Puranas like **Agnipurana, Kurma Purana, Matsya Purana, Brahma Vaivarta Purana, the Garuda Purana, Vayu Purana** depicts the importance of plants and biodiversity for the maintenance of cosmic order or Rita, such that cutting of trees was discouraged in contrast to the regular plantation of trees as a way towards achieving **Moksha.** The Vedic texts depict ecological wisdom through the indiscernible respect and sacredness of the environment in the Vedic lifestyle, not limited to religious but health purposes also.

HEALTH, WELLNESS & MEDICINE

Medicinal knowledge in the Vedic age has been mentioned in various Samhitas and Granthas: **Charak Samhita, Ashtanga Sangraha, and Sushruta Samhita** contain the significant components of Ayurvedic knowledge at that time. The former two deal with medicinal knowledge while the latter includes instructions on surgeries as well (**Sushruta** is called the 'Father of Surgery' and emphasized not only the physical but the mental well-being through proper nutrition and elimination of waste; mentions 60 types of Upakarmas, 300 surgical procedures, and 120 surgical instruments). Indian medical knowledge has been gaining widespread world recognition. Scientifically proven healing herbs like Haldi, Ashwagandha, and Tulsi have been in Indian culture since ancient times; secular in nature, **they are characterized into different fields: Ayurveda, Siddha, and Yoga.**

Each of the 7 Chakras have their unique process of balancing and harmonising the flow of energy in the body.

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POLITICAL SCIENCE – A WELFARE STATE

Chanakya, was an Indian economist, philosopher, and royal advisor, whose ideas remain valid even in contemporary times. **Arthashastra** by Chanakya provides a comprehensive and rich study on statecraft, polity, governance, and the economy.

- It provided a hierarchical administrative and judicial system, impartiality, and equality-based justice delivery with bona fide institutions to safeguard citizens' interests.
- It advocated for India as a welfare society for all beings, protecting weaker sections where the King 'serves' his people.

King Ashoka (Mauryan dynasty) advocated and propagated the philosophy of Ahimsa (non-violence) and dhamma; respect towards parents, honesty, compassion, and generosity towards all beings. The seven pillar edicts (pioneer of the archaeological inscriptions in ancient India) of Ashoka featured different aspects of dhamma and responsibilities.

The social order was maintained by respecting all religions and cultures; the focus was on the enlightenment. This brotherhood and innate harmony can be witnessed in modern India, where heterogeneity of cultures is accepted. The First Prime Minister of India, Jawaharlal Nehru, writes for Indian society, "is like some ancient palimpsest on which layer upon layer of thought and reverie had been inscribed, and yet no succeeding layer had completely hidden or erased what had been written previously."[22] Despite multiple invasions with new sets of rules, the harmony and respectful co-existence of different communities remained unharmed.

> **The Mauryan emperors commissioned court arts in the form of Stupas, Palaces, and Pillars.**

[22] The Discovery of India-Indian Society and Culture

The **Natyashastra by Bharata Muni** is a detailed work on the Indian drama, music, dance, and performing arts. It mentions the famous '**Rasa theory**' for expressing distinct expressions and emotions as an aesthetic art.

One of the Pillars of Ashoka, in Vaishali

STATE PATRONAGE – ART & CULTURE

The fall of the Mauryan Empire led to smaller kingdoms throughout the country, which the Gupta Empire later unified. Music, arts, and crafts were sponsored and given high importance by the kings, e.g., the great emperor Samudragupta playing veena was inscribed on coins and is referred to as **'Kaviraja'** (King of the poets).

Chandragupta II adorned 'Navratnas' or the nine eminent scholars like **Kalidasa** (created famous poems and dramas like **Abhijnana Shakuntalam, Ritusamhara, and Meghadutam,** making him one of the immortal poets and dramatists of all the times), **Amarasimha** (created **Amarakosha,** a vocabulary of Sanskrit roots, synonyms, and homonyms), Varahamihira (created **Panchasiddhantika** {five early astronomical systems}, **Brihat Samhita, and Brihat Jataka** {work on astrology}), **Dhanvantri** (an eminent physician and referred to as the father of Ayurveda), among others.

Indian philosophy laid innate respect and importance to arts and culture. The University of Nalanda was built during this period, depicting the progressive nature of Indian society.

ARCHITECTURAL GENIUS

The ancient india witnessed a significant development of architectural genius as a combination of painting, carving, and sculptures- rock-cut caves (Ajanta caves, Elephant caves, etc.), five distinct types of temple architecture, and excellent metallurgy (Iron pillar in Mehrauli has not rusted over the 15 centuries of its existence).

MATHEMATICS – DECIMAL SYSTEM

The society had original thinkers; **Aryabhatta** created Aryabhhatiya mentioning the decimal system and the concept of zero, among other discoveries. Other mathematicians of those times include- Bhaskara, Bhakshali, Brahmgupta, among others.

PHILANTHROPY

Chinese traveler Fa-Hien (during the reign of Chandragupta II) recorded a contemporary account of India's administration, society, and culture in the Gupta empire. He called Magadha the greatest empire of the middle kingdom and the palaces as 'god gifted monuments'. He states the society was prosperous, weighed in by benevolence and righteousness. This highlighted the then followed concept of charity for the weak and vulnerable sections, including the medical services. King Harsha's benevolence and acts of charity, generosity, and justice delivery have been acknowledged by another Chinese traveler, Hiuen Tsang, in his book 'Shi-Yu-Ki' (the world of the west). He held **Mahamoksha Parishad** every five years to perform the **dana** ceremony (charity), where he donated all his belongings to ordinary people.

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A **planned civilization** built thousands of years ago
has a **profound message for the world**.

ABOUT WORLD INTELLECTUAL FOUNDATION

The World Intellectual Foundation (WIF) – is a global not-for-profit and a non-partisan think tank headquartered in Delhi and works on diverse topics and themes to promote global Peace, Prosperity, and Sustainability.

The objective of the Foundation is to encourage and assist individuals, organizations, and governments in implementing research-driven ideas that are bold, innovative, and pragmatic. Our approach is to catalyze the policy initiatives with dynamic and holistic recommendations that are implementable.

The Foundation is led by Prof. Rajendra Pratap Gupta, a public policy expert who has been contributing to policy making for over a decade.

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