

## **Vedic Scientists of Modern India**

Ancient Sciences needs to be linked with modern understanding. There are too many people similarly advocating and working towards a return to the traditional sciences. There are also scholars and scientists interested in ancient Indian Sciences, though better interaction and communication between them would go a long way in promoting and propagating the cause of these studies.

### **Shivkar Bapuji Talpade**



Shivkar Bapuji Talpade was born in 1864 in the locality of Chirabazar at Dukkarwadi (now renamed Vijay Wadi) in Bombay.

He completed his school education in Sir Jamsetjee Jeejeebhoy School of Art. During his time there he came to know about ancient Indian aeronautics

through his teacher Chiranjilal Verma, who led Talpade to read Swami Dayanand Saraswati's works related to ancient aeronautics, such as 'Rigvedādi Bhāshya Bhumikā' and 'Rigved and Yajurveda Bhāshya'. In his lectures delivered in Pune, Swami Dayanand makes a mention of text on Vimanshastra available during his period. Talpade was a scholar of Sanskrit and from his young age was attracted by the Vaimanika Sastra (Aeronautical Science) expounded by the great Indian sage Maharishi Bhardwaja.

Talpade's research was based on the work of Maharishi Bharadwaja called Vimanashastra. Inspired by these texts he decided to construct the Vedic Vimāna described in the Vimanashastra. He was successful to fly a first unmanned airplane in 1895. Talpade belonged to the Pathare Prabhu community who were the early settlers of Bombay (now Mumbai) city.

Pratap Velkar, in his book on the Pathare Prabhu community, says that Mr Talpade also studied the achievements of aviation pioneers like Thomas Alva Edison who flew in a balloon. Mr Talpade's study included the experiment of machine gun inventor Hiram Maxim who made a captive steam-driven aircraft. According to Mr Velkar, Mr Talpade studied these flights, which inspired him to make an aircraft and fly.

### **Marutsakha : First Indian Unmanned Plane**

Talpade's airplane was named *Marutsakha*, derived

from the Sanskrit *Marut* ('air' or 'stream') and *sakha* ('friend') which together mean 'Friend of wind'. As suggested by D. K. Kanjilal's 1985 *Vimana in Ancient India: Aeroplanes Or Flying Machines in Ancient India*, as well as contemporary reports in the Marāthi - language newspaper *Kesari*, *Marutsakha* is supposed to have been inspired from *Vimāna*, meaning 'flying vehicle' in Sanskrit. *Vimanās* have a very ancient existence in Indian history.

Shivkur Bapuji Talpade, flew an unmanned aircraft, eight years before the Wright brothers who demonstrated on December 17th 1903 that it was possible for a 'manned heavier than air machine to fly'. But, in 1895, eight years earlier, the Sanskrit scholar Shivkar Bapuji Talpade had designed a basic aircraft called *Marutsakha* based on Vedic technology documented in ancient Sanskrit manuscripts. His demonstration flight took place before a large audience in the Chowpathy beach of Bombay. The importance of the Wright brothers lies in the fact, that it was a manned flight for a distance of 120 feet and Orville Wright became the first man to fly. But Talpade's unmanned aircraft flew to a height of 1500 feet before crashing down and the historian Evan Koshtka, has described Talpade as the 'first creator of an aircraft'.

One of Talpade's students, Pt. S. D. Satawlekar, wrote that *Marutsakha* sustained flight for a few minutes and came down. According to K.R.N. Swamy "a curious scholarly audience headed by a famous Indian judge

and a nationalist, Mahadeva Govinda Ranade and H H Sayaji Rao Gaekwad, respectively, had the good fortune to see the unmanned aircraft named as 'Marutsakha' take off, fly to a height of 1500 feet and landed safely. The presence of Mahadev Govind Ranade and Sayajirao Gaekwad III during the flight is also cited in "Annals of the Bhandarkar Oriental Research Institute".

Reports concluded that he obtained the designs from his Guru Subbaraya Shastri (who compiled Maharishi Bhardwaja's Vaimanika Shastra – a collection of some parts of the original Vedic period text), that he had his wife supporting him in these design & production endeavors, that it had a mercury ion engine, that he stopped his efforts due to paucity of funds, imperial animosity & lack of sponsorship.

The Times article states- In 1895 an Indian pioneer flew what is said to be the first Indian plane in the air. The centenary year of the first successful flight, by the Wright brothers, was celebrated from December 17, 2003. But our own pioneer from Mumbai, Shivkar Bapuji Talpade, made an aircraft and had flown it eight years earlier. One of Talpade's students, P Satwelkar, has chronicled that his craft called 'Marutsakha' (Friend of the Winds) flew unmanned for a few minutes and came down.

Surprisingly according to the bi-monthly Ancient Skies published in USA, the aircraft engines being developed for future use by NASA also uses mercury

bombardment units powered by Solar cells! Interestingly, the impulse is generated in seven stages. The mercury propellant is first vapourised fed into the thruster discharge chamber ionised converted into plasma by a combination with electrons broke down electrically and then accelerated through small openings in a screen to pass out of the engine at velocities between 1200 to 3000 kilometres per minute! But so far NASA has been able to produce an experimental basis only a one pound of thrust by its scientists a power derivation virtually useless. But over 100 years ago Talpade was able to use his knowledge of Vaimanika Shastra to produce sufficient thrust to lift his aircraft 1500 feet into the air!

After the experiment, *Marutsakha* apparently was stored at Talpade's house until well after his death. Velakara quotes one of Talpade's nieces, Roshan Talpade, as saying the family used to sit in the aircraft's frame and imagine they were flying. A model reconstruction of *Marutsakha* was exhibited at an exhibition on aviation at Vile Parle, and Hindustan Aeronautics Limited has preserved documents relating to the experiment.



It is important to note that Talpade was no scientist, just a sanskrit scholar who had built his aircraft entirely from the rich treasury of India's Vedas.

Maharaja Sayaji Rao Gaekwad of Baroda was a great supporter of the Sciences in India, and was willing to help Talpade with funds to build his aircraft and the mercury engines.

But the success of an Indian scientist was not liked by the Imperial rulers. Warned by the British Government the Maharaja of Baroda stopped helping Talpade.

Talpade passed away in 1916 unhonoured, in his own country. It is said that the remains of the Marutsakthi (the aircraft Tapade built) were 'sold' by Talpade's relatives to Rally Brothers, a leading British exporting firm then operating in Mumbai.

## T. Subbaraya Shastri

The book *Brihad Vimaana Shaastra* has been introduced to the readers of Vedic Science by Dr. Ravi Prakash Arya in the previous issue of "Vedic Science". In this article, I will be discussing about the life of **Pandit Togare Subbaraya Shastri** of Bangalore who edited the rare manuscript treasure like *VimĒna Shaastra, AŠsubodhini Shaastra, Ratna Pradeepikaa, Jala Tattava etc.*

Pt. Togare Subbaraya Shastri also known as Anekal Subbaraya Shastri, was born in the 1866 in a family of Vaidika Scholars at village Togere situated in Dharmपुरi District of Tamilnadu. He was orphaned at the age of thirteen and had to face hardships for two years. Fortunately he met a Himalayan yogi, Bhaaskaraanandji. The yogi took him to a cave near Avni, Kolar district of Karnataka. He made him learn yoga and also passed on to him many rare manuscripts on Bhautika Shaastras (Ancient : Physical and Material Sciences) written by ancient sears. Yogi guru made him excelled into the ancient scientific treasure. Subbaraya Shastri mastered the ancient Vedic material sciences in such a manner that he was capable to quote the same at any time. After this Subbaraya Shastri was a changed personality. He writes. "I was then able to talk or lecture on any subject relating to Bhautika Shaastras, much better and more fluently and precisely than those who

have made a special study of them. In fact, I am said to be a better scientist than the best scientists of course in theoretical knowledge of these Shaastras".

Yogi Bhaaskaraanandji is referred to as Guruji Mahaaraaj by Subbaraya Shastri. His guru asked him to publish and enlighten Bhautika Shaastras among people as ancient Indian tradition.

Till the year 1910, Subbaraya Shastri was unknown to the outside world. He spent few years in Hossur and later in Anekal. On one day in 1985 he met B. SuryanrEyanrEo, founder editor of Astrological magazine, Banglaore who published English translation of extracts from the revelations of Subbaraya Shastri, in Bhautika Kalaa Nidhi for two years i.e. 1911 and 1912. This attracted the attention of some people. They published articles about Vimaanashaasatra and other Bhautika Shaastras based on Lecture of Subbaraya Shastri in magazines.

The Vimaanashaasatra composed by Maharshi Bharadwaj edited by Subbaraya Shastri was informed by Poonjilal Girdhar to his friend Dr. Talpade. As per request from Dr. Talpade, Subbaraya Shastri visited Bombay somewhere in 1917 and explained the VimEn„Estra to him, for few weeks later Dr. Talpade proceeded to construct Vimana with hard efforts day and night. Unfortunately Dr. Talpade died few weeks later.

Subbaraya Shastri himself writes about Dr. Talpade. "This was the end of the carrier of enterprising scientist who for the first time in this age was able to prove to the world that VimĒna was not merely an object of mythology or a toy of the fairy tales; but which under suitable conditions could be brought into existence and made a reality and marketable commodity."

This visit brought him into close contacts with some educated people of Mumbai. The only two works published during Shastriji's lifetime, viz. Prasthaana Trayi and AŠsubodhini Chapter 1 was published by two of his Mumbai disciples, in the year 1931. In the year 1920 or so he met Dr. Jagdish Chandra Bose at Mumbai and at his request wrote his autobiography and sent a copy of the same to Dr. Bose. The same was published in the year 1972 from Bangalore.

Subbaraya Shastri's lectures on 'Vimaanshastra' and 'Astras' were attended by foreigners. Some Americans, Germans and Japanese were interested in the VimĒna Shaastra, according to Devendu Narashima Shastri, a close Disciple of Shastriji, Shastriji discussed with Devenduji many topics. Shastriji was conversant with The Zend Avesta, The Bible and The Koran. He also referred to Chinese . Babylonian and Egyptians antiquities. For his Parsi disciples he wrote explaining to them the rationale of their religion. I request research institutions in Banglore to take up

the task of preserving notes of Shastriji's disciples like Devenduji and others.

### **Pt. Subbaraya Shastri's Contributions to the Study of Vedic Science and Technology**

Pandit Subbaraya Shastri edited the rare manuscript treasure. Except for the "*Vaimaanika Shaastra*" which has been translated in three languages and extensively studied the other works that are generally not known to scholars are as follows :

(1) *Kritak Vajra Niranaya* Part of *Ratna Pradeepikaa* of Maharishi Bharadwaj with a commentary of Yati Bodhaananda. The published text has about 200 *Shlokas* and deals with the manufacture of artificial diamonds.

(2) *A List of Machines* : ( the textual matter is in English without Sanskrit *Shlokas*). The author has given a list of machines which are to be manufactured from a metal called "*Veera Loha*". *Veera Loha* is said to be strong, light and of golden hue, and meant specially for manufacturing of machines.

(3) *Amsubodhini* : The first chapter of this text was published in 1931. This text deals with the study of solar rays. Various instruments like darkness measuring instruments along with its operation and working, various types of mirrors and glasses, a dark film like material to absorb solar

rays in aircrafts are also discussed. This text of Maharishi Bharadwaj has a commentary of Yati BodhĒnanda.

(4) *Prasthaana Trayi* : This text enumerates the 18 Vidyas of ancient Bharat (India). In his introduction to this text, Subbaraya Shashtri says that Madhusudana Saraswati, a saint in the lineage of Shankaracharya, struggled hard to pick up the scattered bits of works on ancient Shstras and sciences prevalent during his time and composed the Prasthana Trayi. The names of texts available in this work are generally not known . I hope, a study by Sanskrit scholars of this text should throw new light on ancient science and technology.

In the year 1885 he met Late B. Suryanarian Rao founder Editor "Astrological Magazine", accidentally. Rao was highly impressed with Shastriji and requested Shastriji, to permit him to publish these Shaastras. The permission came in late and Rao could start his monthly Bhautika Kalaa Nidhi (Treasury of Physical Sciences) only in the year 1911. The following fĒstras were introduced ;

(1) *Agatattva Lahiri of Mahrishi Aashvalaayana.*

(2) *Shakti Tantram of Maharishi Atri.*

(3) *Amsubodhini of Maharishi Bharadwaaj.*

(4) *Loha Tantram of Maharishi Saakataayana.*

(5) *Aapa Tattva of Maharishi Bharadwaaj*

(6) *Aashvalaayana loha Tanatra of Shaakataayana.*

The monthly continued till 1912 and 18 issues were published. Unfortunately only first 6 issues have been traced by scholars. Bharadwaj has classified VimĒnas into 8 types as per the type of energy used to propel the machines. This aspect has been explained in these monthly issues.

Shastriji died in the year 1941. I hope some institutions take up the task of publishing all his manuscripts. We pay our tributes to him .

## **Shilpa Kalanidhi Raosaheb Krishna ji Vinayak Vaze**

Some Seventy years ago, the late K.V. Vaze worked in this direction. Vaze, after a study of ancient Indian Engineering Science for thirty years, presented a paper entitled, "Building Construction in Ancient Indian Manuscripts" at the Bombay Engineering Congress, 1923. He said, "His chief object in submitting the paper was to stimulate Interest in the study (of ancient Indian Engineering) with a view to its introduction in Indian Engineering Colleges". The present article discusses the life and works of Raosaheb Vaze, though the author is fully aware that full justice cannot be done to Vaze in this small article.

Vaze was born on 16th December, 1869. It was during his college days that he became interested in Ancient Indian Engineering. In Vedic Magazine, Vaze wrote " In December 1891, I was much surprised to find that during the whole course of my training in Engineering in Poona Engineering College, the highest Institute in engineering in the Bombay Presidency there was no mention of any Indian author or text or formula of Engineering subjects. I could not satisfy my mind by saying that there was no indigenous Engineering in India worth the mention in Engineering Colleges. I had known eminent men admire building like Taj Mahal, sculptures like that at Ellora and Ajanta, forts like those of Bharatput or Gwalior canals like

those of the Indus or the Jamuna, guns like the Mahakali, Murkh-Maidan of Bijapur or the Iron - Pillars of Ashoka. I therefore made up my mind to see how the matters stand. Being poor, I served the Bombay Government honestly and creditably and devoted all my spare time and resources in the prosecution of the study. As the texts were not generally known, I concluded that they must be with the artisans who had kept them as their secret. I, therefore, directed my search amongst those men; and during thirty years I know the names of about 400 texts of which I read fifty and got copies and studied 20. During my two years furlough, I found that the Public Libraries in India contained no texts that I have not read and this was the utmost work that a poor man like me could do". ( Ref : *Silpa Sansar* dated 26.3. 55, an article by G.G. Joshi on Raosaheb Vaze). He also travelled extensively all over India to collect information on ancient knowledge.

Vaze joined the P.W.D. department after passing his L.C.E. examination. In the year 1916, he wrote to the British government requesting it to send him to the battle front of World War 1. He had clearly mentioned in his application that he would like to utilise the opportunity to study the progress, Europe had made in the field of engineering sciences, especially in the area of defence. But the British government aware of Vaze's strong nationalistic feelings rejected his application. Vaze was deeply dejected. After this, indigent Vaze

happened to meet Lokmanya Tilak. Lokmanya aware of Vaze's deep interest in the research of ancient knowledge since his college days, suggested that Vaze should start sharing his knowledge with his countrymen. Vaze agreed with Lokmanya's views and in the year 1920, he took voluntary retirement from Government service.

After retirement Vaze took to writing and lecturing on religious teachings, education, social problems, commerce and business. However as the Late G.G. Joshi, an authority on Vaze's works has rightly pointed, it is for his works on ancient Indian engineering that Vaze ought to be remembered. Scholars like the late Datto Vaman Potdar, the late Pandit Satwalekar had very high regard for Vaze's research. The late Umakant Keshav Apte has highlighted Vaze's contribution to religious education in his biography entitled *Maharashtra Cha Smritikar*.

Vaze discovered *Bhrigu Samhita*, an ancient engineering text at Ujjain. Vaze on the basis of his study of this *Samhita* showed that ancient Indians had divided engineering into 10 branches and 32 sub branches. The 10 branches were :

1. Organic Production
2. Water Conservancy
3. Inorganic Production
4. Marine Transport

5. Terrestrial Transport
6. Aerial Transport
7. Fortifications
8. Buildings
9. Town Planning
10. Mechanical Engineering.

He wished to write a book on each of the branches mentioned above. Except for his works on 'Town Planning and Buildings' (Vesham fEstra). He could not complete his other writings due to his untimely death. Vesham Shastra could not be published for lack of funds. G.G.Joshi wrote a series in Silpa Sansar, a weekly published from Pune in 1955 giving a list of published books and articles on each of the branches mentioned above. It is very useful for research scholars and students interested in ancient sciences. For his pioneering works on Silpa Sastra he was given the title Shilpa Kala Nidhi and people popularly called him Engineering Vaze.

Vaze discovered at Ujjain four pages of Agastya Samhita, a work on navigation, construction and management of aircrafts. The SaShitE describes the process of making a battery, electrolysis, electroplating, and filling of Hydrogen gas in a special air tight sack. On the basis of this showed that ancient Indians knew electroplating and filling of Hydrogen gas in a special air tight sack. On the basis of the some he showed that ancient Indians

knew ballooning. Scientific study should be carried on *Agastya Samhita*. According to Vaze, the prescription of ancient authors be verified by modern methods.

His following works have been published :

1. *Praaceena Shilpa Shaastra Saara* (Republished in 1993 by Vardha Books with an introduction by Mr. P.R.N Ahirrao a scholar from Pimpri)

2. *Praaceena Hindi Shilpa Shaastra Part-1* (General Information)

3. *Praaceena Hindi Shilpa Shaastra Part-4* (Town Planning)

4. *Shilpa Shikshaa ka mahatva*. (Gives information on 32 sub branches of *filpa fĒstra*)

5. *Arya Shilpa Shaastra*

(a) Yantra Shaastra (b) Citra VidyĒ agar Citra Lekhan (c ) Dhanurvidyaa (d) Vaastu Shaastra

6. He also edited a book *Kashyap Shilpam*, an ancient Sanskrit work on engineering.

7. His English articles were published in *Vedic Magazine* from 1922 to 1928. Volumes of the said periodical are available at 'Bhandarkar Oriental Research Institute' for reference.

8. In addition, he wrote 8 works on religious teachings entitled Dharma Shikshna ka Onama.

9. He also wrote articles and books on subjects like Education, Commerce, Business, etc.

He was involved with activities with a number of social and educational institutions. He also taught at a number of nationalistic educational institutions like Tilak Vidyapeeth, Pune. Inspired by his works Late Major N.B. Gadre started a weekly "Shilpa Sansar" to continue the work of Vaze in the field of Indian engineering. Mr. G.G. Joshi till his death a few years back continued the good works of Vaze. It is hoped that Joshi's collection would be preserved for posterity.

Vaze died on 31 March 1929. It is rather unfortunate that his biographer's plea to publish his notes went unheeded. Today his notes and important manuscripts like Jaamadaaganeya Dhanurveda, Vishvaamitra Dhanurveda, Bhrigu Samhitaa, Agastya Samhitaa, etc collected by him are not available for reference. It is hoped that his Marathi works on ancient Engineering would be translated into English so that Indian and foreign scholars could have access to Vaze's works. I hope Govt. Universities, Scholars and Research Institutions would give a thought to this suggestion.

## Ram Narain Arya : A Rainmaker



Following Dayananda's revolutionary observations, the idea of rainmaking with the help of *Yajna* gained a momentum and found a new support at the hands of *Aryasamaji* scholars. A few of them even came forward who endeavoured to induce rain or to prevent it, but their experiments couldn't yield fruitful results.<sup>19</sup> Here in this regard, a particular mention may be made of Ram Narain Arya, M.A. who can be called as the most perfect rainmaker of the twentieth century. After spending 35 long years of study, research and experimentation, he has come to a startling conclusion what he calls the Vedic way to beat the nature. Not only has he been able to induce rain successfully, he has been forming clouds, changing the flow of air in terms of direction and speed, stopping the falling rain and even modifying into the weather conditions, from dry to wet, hot to cold and vice-versa for the last 36 years. The author of the present lines has been a close associate and witness to most of the rainmaker's experiments carried out by him from time to time at various places

in India. Having been confirmed strongly of the authenticity and success of the rainmaker's experiments, this author thought it viable to bring the rainmaker's research into the lime-light so that not only the people of India but the people of the whole world may be benefitted by the experiences and research of the rainmaker. Actually, the rainmaker has preserved his ideas and experiences, with regard to his experiments on weather modification like rainmaking, prevention of rain, modification into the direction and speed of airflow, modification into the other weather conditions, prevention of pollution and diseases in his daily diaries written by him from time to time. This author could get the privilege to make good use of the subject matter enshrined in the daily diaries (DD) of the rainmaker. At the places of apprehension and doubts, he made serious discussions with the rainmaker to clarify the same. To proceed further, it is necessary to render hereunder the brief life-sketch and work of the rainmaker.

Sh. Ram Narain Arya born on *Amaavashyaa* (the new moon day) of the *Sraavana* month in 1993 of the *Vikram* era in the village of Farmana, District Sonapat, Haryana. His mother breathed her last when he was in his infancy. Under the circumstances, he along with his two brothers and one sister was brought up by his father. His father, Sh. Ratti Ram Arya was fond of physical exercises and wrestling. A devout and religious fellow, he was a devotee of the Veda. Ram Narain was greatly influenced by his father and inherited his qualities of doing *Yoga* and

physical exercises regularly. He completed his schooling from the village high school. Afterwards, he passed out the examination of I.G.D. Bombay from Baraeli and was appointed in 1955 as a Drawing teacher in the Govt. Higher Secondary School, Bahujholari (District Jhajjar of Haryana). Late in forties he completed his B.A. and did his M.A. in Political Science and Sanskrit (Veda). From the childhood, he was very intelligent, curious and studious one. He had the chance to study the literature of Kabeer, Raheem, Tulsidas, Raidas and Guru Nanak. His wife, Prem Vati Prabhakar, who is also a religious lady, used to read him the stories of *Raamaayana*, *Mahaabhaarata* and *Gita*. All this added to his detachment from the worldly allurements. Grihastha as he is, he is leading a life of an ascetic. In 1955, he came in contact with Bhagvandeve Acharya (Swami Omananda), Acharya Baladeva and Brahmachari Indradeva (Swami Indraves) at Gurukula Jhajjar. This new acquaintance promulgated him to study Vedas. He then moved to the study of the Vedas, Upavedas and Vedaangas. Influenced by Swami Dayananda's works such as Satyarth Prakash and Samskaaravidhi, he started performing Yajnas daily at the time of sun-set and sun-rise. During his studies of the Vedas and Dayananda's works he came across such references as could give him an idea of rainmaking with the help of Yajna. He also made an indepth study of the works of Aaryabhata, Varaamihira and Bhaaskaraacaarya which added to his knowledge of geology and astronomy. He had a chance to make an intensive study of the

Brihadvimaanashastra, an ancient Indian treatise on the science of aeronautics composed by Maharishi BharadvĒja. This work closeted him with the different aspects of ancient Indian science related with the weather modification. Thus having taken cues of rainmaking with the help of Yajna from the Vedas, Upavedas, Vedaangas and Dayananda's works and having acquired the knowledge of the properties of the matter as described therein, he all set to perform Yajnas in a particular direction. It was to modify weather, modify airflow in terms of direction and speed, to induce rain and to prevent the same, to remove famines, to prevent deluges, diseases and to beat the pollution.

The experimental Yajnas performed strictly in conformity or in tune with the Vedic principles and surprisingly enough everything was witnessed taking place actually which was considered sometimes ago a fallacy or mythology. He calls this method of controlling natural powers with the help of Yajna as a Vedic way to beat the nature. Not only did he do experiments with the nature outside, but he also practised Yoga to attain self-accomplishment and applied it to detect the deficiencies or inconsistencies in the matter of natural course. According to him, Yajna and Yoga should go side by side. By way of Yoga, one can feel the nerve of the nature and detect its deficiencies or inconsistencies like an able and dexterous physician does with a patient and by way of Yajna, medication of nature can be done to remedy all its deficiencies and inconsistencies. His dedication

to this cause was so great that all the institutes he served were converted by him into laboratories for his experiments on nature. He served at the following institutions. G.H.S.S. Bahujholari (1955-66); G.M.S. Ruraki (1967-68); G.M.S. Guhna (1-4-1968 to 24-9-1968); G.H.S. Khanpur Kalan (25-9-68 to 7-10-68); G.H.S. Mundalana (11-10-1968 to 18-7-1973); G.M.S. Rithal (19-7-1973 to 31-7-1974); G.G.H.S. Bhainswal Kalan (1-8-1974 to 18-5-1976); G.M.S. Katwal (19-5-1976 to 1-8-1978); G.H.S. Bhainswal Kalan (2-8-1978 to 4-7-1979); G.M.S. Jasrana (5-7-1979 to 7-9-1989); G.H.S. Anwali (8-8-89 to 8-12-90); G.H.S. Bichpari (9-12-90 to 21-7-91). All these schools have been the main centre of his experiments.

Having been confirmed of the validity and authenticity of the Vedic principles, he became a staunch exponent of the Vedic life and thought. He made it his life mission to propagate Vedic teachings and thought among the general masses, particularly youths and for that matter he used to deliver prayer time discourses before students on the Vedas and their ancillary sciences during his teaching days. He, thus, made them known about the glorious past of India and ancient Indian advancement in the field of philosophy, sociology, polity, theology, science and technology. He voluntarily retired from the Govt. service in 1991 in order to speed up his activities for the furtherance of this noble cause. After retirement he speeded up his mission of spreading scientific knowledge of the Vedas. He toured extensively and

delivered more than 1000 public and popular lectures in different educational institutions and Jails to enlighten the students and jailed persons of rich scientific heritage of ancient India and exhorted them to go for Yoga and Yajña for better health and healthy environment in society. He warns the younger generation not to fall a prey to the cultural pollution that is posing a great danger to the humanity at large. He himself leads a very simple and austere life. His whole life has been a life of relinquishment and penances. Through Yoga and penances he has so regulated his life that he spends the chilly winters away in simple summer wears. He takes simple sĒtvika meals often saltless, chilly-less and sugarless. According to him, prior to the regulation of nature, regulation of the self is must.