



# International Journal of Research in Academic World



Received: 18/March/2026

IJRAW: 2026; 5(5):100-104

Accepted: 30/April/2026

## Birth to Moksha: A Scientific Exploration of Human Life in Vedic Philosophy

\*<sup>1</sup>Aditya Hemantrao Akolkar, <sup>2</sup>Kanchan Kumari and <sup>3</sup>Rashmi Kulkarni

\*<sup>1</sup>Associate Professor, Department of Sanskrit, Avinash College of Commerce, Himayatnagar, Hyderabad, Telangana, India.

<sup>2</sup>Research Scholar, English and Foreign Language University, Hyderabad, Telangana, India.

<sup>3</sup>Associate Professor, Department of Sanskrit, Avinash College of Commerce, Secunderabad, Telangana, India.

### Abstract

The Vedic lifestyle gives a holistic framework for human development in social, psychological, ethical, spiritual, and physical aspects. The objective of this research is to analyze the concept of human life in Vedic philosophy dependent from conception until Moksha with a cultural and scientific importance to contemporary society. It examines the four stages of life in the Ashrama system: Brahmacharya (the student phase), Grihastha (the householder phase), Vanaprastha and Sannyasa (hermits). It also establishes how types of Samskaras can affect human behavior, discipline, values, and consciousness. By contrasting the arguments of Vedic paradigms with modern concepts of theory and practice in psychology, education, health, and social development to highlight their logical thinking foundations inherent in Indian tradition. It also examines how factors like spirituality, self-control, morality and meditation can help drive or support self-actualization and general well-being. This study concludes with findings that Vedic philosophy offers models of healthy human development and purposeful living for our modern scientific and sustainable world.

**Keywords:** Indian Knowledge System (IKS), Vedic Philosophy, Human Development, Ashrama System, Samskaras, Moksha, Holistic Well-being.

### 1. Introduction

For Indian Philosophy human existence can be seen, more as a sacred process of evolution not just a biological process- but rather physical evolutionary, mental evolutionary, moral and also spiritual progress. Vedic tradition —This system is an organized way of understanding human being from birth to liberation (Moksha) and it is known as one of the oldest systems in the world. At its core, it is a system based on the notions of Samskaras, Ashrama Dharma, Purusharthas and spiritual discipline all working in tandem to move one towards holistic growth & ultimate self-realization. The Vedic life cycle outlines the aspects of human development with a sequence of stages and is associated with specific duties, ideals, traditions and ways of learning.

The sixteen Samskaras enjoined by the Hindus from conception to death are meant to cultivate ethical awareness and amplify human personality. Mirroring this psychological and scientific model of life management for the purpose of social harmony, self-control and spiritual development are the four Ashramas (stages): Brahmacharya, Grihastha, Vanaprastha and Sannyasa. The merit of value-based living, meditation, acting ethically and mental discipline for the benefit of humanity are being recognized in many modern sciences such as psychology, sociology, neuroscience and holistic health studies. Most of the ideas in Vedic philosophy

are compatible with modern approaches to character development, emotional intelligence and stress management. Hence, research on the Vedic philosophy of human life acquires cultural and scientific importance in modern times. Value-based living, meditation, ethics and mental equilibrium pertaining to human well-being are receiving increasing recognition in psychology, sociology, neuroscience and holistic health science. Much of the content of Vedic philosophy can be related to modern concepts of character development, emotional intelligence, stress management, and conscious living. Hence, Vedic human life philosophy is important from the points of view of culture and science.

This study seeks to explore how Indian philosophies can support holistic human development, and to research the scientific importance of the Vedic life cycle, with a view to understanding the importance of Vedic wisdom in contemporary life, with a focus on practical, psychological, social and spiritual aspects, with the life cycle 'from birth to Moksha'.

### 2. Objectives of the Study

- To investigate how Vedic philosophy views human life and growth from conception until Moksha.
- To examine the sixteen Samskaras' scientific and psychological relevance to the formation of human

personalities

- To research how Ashrama Dharma promotes social harmony, personal discipline, and spiritual advancement
- To contrast contemporary scientific and psychological viewpoints with Vedic conceptions of human growth
- To assess how applicable Vedic life concepts are to attaining holistic well-being in modern society

### 3. Research Design

This research explores the concept of human existence from birth to Moksha within Vedic philosophy, employing a qualitative and multidisciplinary approach. It primarily relies on secondary sources, including the Vedas, Upanishads, Bhagavad Gita, Manusmriti, Dharmashastras, and contemporary scholarly works related to Indian Knowledge Systems, psychology, sociology, and human development, using descriptive and analytical methods. The investigation focuses on the Ashrama system's interpretation of life phases, the significance of Samskaras, and the concept of Purusharthas in shaping moral, social, spiritual, mental, and physical growth. Moreover, a comparative approach is utilized to relate various modern scientific and psychological theories to Vedic viewpoints on human development. The study aims to enrich ongoing discussions about value-based education, mental wellness, ethical conduct, and sustainable human development by examining how Vedic philosophy provides a holistic framework for achieving balance in life and self-fulfillment.

### 4. Literature Review

Social unity and community have traditionally been held in high regard within Vaidik culture. The aim of the Vedic principles of Varna (social hierarchy) and Ashrama (life phases) was to foster a fair and harmonious society. Despite facing criticism in certain aspects, their fundamental aim of enhancing social welfare and stability continues to be significant. Radhakrishnan, Dr. S. 1953.

In a world that is becoming increasingly interconnected, the preservation of cultural identity and continuity within Indian communities hinges on safeguarding Vaidik culture. Numerous organizations and educational establishments are diligently working to revitalize and promote Vaidik customs through festivals, rituals, and academic programs.

Vaidik literature advocates for sustainable living, the preservation of natural resources, and a harmonious relationship with nature. This aspect is gaining prominence in contemporary discussions surrounding environmental conservation and sustainable development. Joshi, K.S. (1991). While it is challenging to modify the traditions to fit modern lifestyles without compromising their core essence, Vaidik education and rituals are being adapted for contemporary times without abandoning their foundational principles. Sharma H.D. (2019)

To explore the advantages of Vaidik practices, further interdisciplinary research in areas such as psychology, medicine, and environmental science is essential. Joint studies between traditional scholars and contemporary scientists can foster a richer understanding of the importance of Vaidik concepts. Sri Aurobindo (1971)

### 5. Mythological Idiology

One of the most ancient and systematically organized theories regarding human existence, awareness, ethics, and spiritual growth can be traced back to Indian Vedic philosophy. This framework perceives human life as a sacred journey of the

soul (Atman) from the moment of birth to the state of liberation (Moksha), standing in stark contrast to materialistic perspectives that only regard life through the lens of physical existence. The journey is guided by cosmic principles, moral duties, spiritual practices, and mythological narratives that together form the foundation of Sanatan Dharma. The mythological concepts present in Vedic texts symbolize profound philosophical, psychological, and scientific wisdom that has been handed down through generations, rather than merely being fictional accounts.

The cyclical concept of life depicted in the Vedas, Upanishads, Bhagavad Gita, Ramayana, Mahabharata, and Puranas is encapsulated in the phrase "From Birth to Moksha." Each phase of human life is regarded as an opportunity for self-discovery, fostering spiritual cleansing and ultimately liberation from the cycle of birth and rebirth (Samsara). The moral and intellectual framework established by Vedic mythology clarifies human duties, emotions, societal structures, and spiritual awareness.

The mythological framework of Vedic philosophy unifies cosmology, ethics, psychology, spirituality, and empirical observation into a cohesive system of living. Ancient sages expressed essential truths about human life and the universe through symbolic narratives involving deities, avatars, sages, and cosmic events. These narratives continue to influence contemporary Indian culture, traditions, rituals, educational practices, and ethical standards.

### 6. Vedic Thought's Mythological Basis for Human Life

Vedic philosophy asserts that human existence does not commence at birth nor does it end with death. While the body is temporary, the soul is eternal. This concept is clearly articulated in the Bhagavad Gita, where Lord Krishna explains that the soul transitions from one body to another much like a person changes their attire. Reincarnation narratives are prevalent in various Puranas and epics within mythology. According to the creation myths detailed in the Rigveda and Puranas, the universe emerged from a divine cosmic consciousness. The three fundamental cosmic functions that govern existence are embodied by Brahma, the creator; Vishnu, the preserver; and Shiva, the transformer. Humans, possessing divine consciousness, are viewed as miniature representations of the cosmos. Consequently, life is regarded as sacred and significant. The concept of Karma, which represents the universal law of action and reaction, is also highlighted in the mythological teachings. Every action, word, and thought influences future rebirths and experiences. This notion reflects a highly scientific moral framework where psychological and spiritual outcomes are shaped by human actions. Tales from the Mahabharata and Ramayana illustrate how virtuous actions (Dharma) lead to tranquility, whereas malevolent actions result in suffering and destruction.

### 7. The Four Ashramas: Human Development's Scientific Stages

The Ashrama system, which categorizes human existence into four distinct stages—Brahmacharya, Grihastha, Vanaprastha, and Sannyasa—represents a significant contribution of Vedic philosophy. These stages are depicted through mythological narratives as systematically organized phases for holistic human development rather than mere societal classifications.

i). **Ashrama Brahmacharya:** The primary focus of the initial stage is on character formation, education, discipline, and celibacy. The importance of moral and

intellectual education is underscored by mythological figures such as Lord Rama, Krishna, and the Pandavas, who learned from their gurus. Traditional Gurukul education enhanced concentration, memory development, emotional regulation, and spiritual consciousness.

From a scientific perspective, this stage correlates with the psychological conditioning and cognitive growth of youth. The disciplined lifestyle promoted by Vedic culture fostered mental stability, self-discipline, and social responsibility among individuals.

- ii). **Ashrama Grihastha:** The householder stage emphasizes social obligations, marriage, family dynamics, and economic productivity. Mythological figures like Rama and Sita exemplify ideal family principles, selflessness, accountability, and ethical leadership. The Grihastha stage sustains society through trade, education, philanthropy, agriculture, and the preservation of cultural heritage.

Scientifically, this stage addresses the emotional, social, and financial needs that are vital for a stable society. Vedic philosophy recognizes that a harmonious lifestyle is crucial for human well-being, asserting that worldly existence and spirituality can coexist harmoniously.

- iii). **Ashrama Vanaprastha:** In this stage, individuals gradually detach from material possessions and focus on introspection, knowledge acquisition, and spiritual practices. This transition from earthly endeavors to elevated consciousness is represented by mythological sages such as Vishwamitra, Vashistha, and Yajnavalkya.

According to science, this stage promotes philosophical development, mental tranquility, emotional detachment, and stress reduction in later life. It represents existential awareness and psychological readiness for aging.

- iv). **Ashrama Sannyasa:** Complete renunciation and spiritual freedom are the goals of the last phase. Mythological sages and saints commit their lives to self-realization, meditation, and the good of all people. Transcendence beyond ego, passions, and worldly identity is symbolized by this level.

Numerous tenets of Vedic spiritual ideology are validated by contemporary psychology research on mindfulness, meditation, and detachment, which shows beneficial impacts on mental health and emotional stability.

## 8. Human Development and Samskaras

Sixteen Samskaras, or rituals, are outlined by the Vedic tradition to assist individuals from conception through to death. These rites encompass both rich mythological symbolism and scientific relevance. They cultivate moral values, strengthen social identity, and cleanse the mind.

The primary focuses of Garbhadhan and Pumsavana Samskaras are conscious conception and prenatal care. Ancient texts highlight the psychological and spiritual influence of parents during pregnancy. Additionally, contemporary science recognizes the importance of the prenatal environment in a child's development.

Namakarana (naming ceremony), Upanayana (initiation of the holy thread), and Vivaha (marriage) symbolize social and psychological transitions. These traditions promote moral accountability, cultural continuity, and emotional connections within the community.

The final ritual conducted after death, Antyeshti, signifies both the soul's eternal journey and the temporary nature of the body. In mythology, cremation represents purification and liberation from material attachments.

## 9. Purusharthas: The Ideology of Balanced Living

The four principal Purusharthas—Dharma, Artha, Kama, and Moksha—are articulated by Vedic philosophy. These concepts provide a rational and scientific basis for human existence.

- i). **Dharma:** Dharma refers to the universal order, moral duty, and righteousness. Upholding moral conduct is essential, even amidst adversity, as illustrated by mythological figures such as Yudhishtira and Rama. Dharma fosters individual integrity and societal harmony.
- ii). **Artha:** Artha symbolizes material wealth, prosperity, and well-being. Vedic philosophy emphasizes the importance of acquiring and utilizing wealth ethically, rather than dismissing material success. This reflects a comprehensive economic theory that integrates prosperity with moral values.
- iii). **Kama:** Kama signifies pleasure, beauty, emotions, and desires. In mythology, human feelings are regarded as natural elements of existence. Nevertheless, to prevent social and psychological discord, desires must be regulated by Dharma.
- iv). **Moksha:** Moksha refers to the ultimate liberation from ignorance, suffering, and the cycle of rebirth. It represents the merging of the individual soul with the universal consciousness, symbolizing the highest achievement in spiritual awakening. Mythological narratives of sages attaining enlightenment illustrate the spiritual potential of humanity.

## 10. Symbolism in Mythology and Scientific Interpretation

Vedic mythology employs symbolic language to elucidate complex scientific and philosophical concepts. Many mythical tales possess cosmic and psychological dimensions.

The inherent struggle between positive and negative tendencies within human consciousness is represented by the churning of the ocean (Samudra Manthan). The emergence of nectar symbolizes the spiritual insight attained through self-discipline and collaboration.

The removal of ignorance and the enhancement of knowledge are depicted by Lord Shiva's third eye. Goddess Lakshmi embodies wealth and harmony, while Goddess Saraswati represents wisdom and creativity.

From aquatic beings (Matsya) to advanced human consciousness (Krishna and Kalki), the ten avatars of Vishnu (Dashavatara) are often interpreted scientifically as symbolic stages of evolution. This demonstrates the intellectual depth of sophisticated mythical thought.

## 11. A Psychological View of Karma and Rebirth

Vedic philosophy is grounded in the ethical concepts of karma and rebirth. According to mythology, every action influences experiences in future lives. This belief fosters self-awareness, ethical behavior, and responsibility.

From a psychological standpoint, the belief in Karma promotes moral conduct and emotional resilience by emphasizing personal responsibility rather than victimhood. It discourages detrimental actions and nurtures a lasting moral conscience.

The continuation of awareness beyond physical existence is also evident in the ideology of rebirth. Vedic philosophy has extensively examined the relationship between the mind, soul, and existence, while contemporary science continues to explore the nature of consciousness.

## 12. The Ultimate Goal of Human Life: Moksha

The concept of Moksha distinguishes Vedic philosophy from purely materialistic systems. Achieving liberation requires self-awareness, devotion, meditation, ethical conduct, and a detachment from ego-driven desires.

The transformative potential of spiritual insight is illustrated by the mythological narratives of saints such as Narada, Shukracharya, Adi Shankaracharya, and other rishis. Moksha represents the realization of inner freedom and universal truth, rather than mere escape.

Spiritual practices associated with Moksha, including yoga, meditation, mantra chanting, and mindfulness, have been scientifically shown to enhance brain health, emotional stability, and cognitive function. Consequently, there are numerous parallels between contemporary psychological and wellness research and ancient Vedic philosophy.

### Relevance in Today's World

Vedic mythological philosophy offers a holistic framework for balanced living in today's world, which is marked by stress, consumerism, identity crises, and moral ambiguity. Concepts such as Dharma, self-discipline, family obligations, meditation, and spiritual awareness remain highly significant. Value-based education, emotional intelligence, and mindfulness—principles deeply rooted in Vedic philosophy—are increasingly gaining importance in modern educational settings. Similarly, yoga and meditation have gained global recognition for their benefits to both mental and physical health.

Despite rapid advancements, the mythological framework of Indian culture upholds ethical values, social harmony, and spiritual consciousness. Modern society can rediscover the practical wisdom embedded in ancient traditions through a scientific approach to mythology, rather than a superficial one.

## 13. Conclusion

In Vedic philosophy, the esteemed doctrine of "From Birth to Moksha" embodies an extraordinary fusion of spirituality, psychology, ethics, and scientific understanding. The ancient Indian sages possessed a comprehensive knowledge of life that simultaneously addressed the physical, emotional, intellectual, social, and spiritual dimensions of human existence.

Vedic culture established a structured pathway for holistic human development through the Ashrama system, Samskaras, Purusharthas, Karma theory, and symbolic mythology. Mythological narratives served as educational tools that conveyed profound philosophical truths through symbolic representation and cultural memory.

Far from being mere fanciful tales, Vedic mythology encompasses profound insights into human consciousness, social order, morality, and spiritual evolution. Its relevance persists in contemporary discussions surrounding sustainable human development, ethical living, mental health, and mindfulness.

Thus, in Vedic philosophy, the journey from birth to Moksha transcends a mere religious concept; it represents a timeless scientific and spiritual framework guiding individuals toward ultimate liberation, inner peace, and social responsibility.

The mythological framework of Sanatan Dharma also safeguards ecological and ethical awareness. By perceiving rivers, mountains, animals, and celestial bodies as sacred manifestations of divine energy, Vedic culture fosters a deep appreciation for the natural world. This spiritual ecological perspective advocates for sustainable living and

environmental stewardship—principles that are increasingly vital in today's landscape of moral decline and climate emergencies. Consequently, Vedic mythology acts not only as sacred literature but also as a civilizational guide for harmonious coexistence.

Ultimately, the journey from birth to Moksha symbolizes humanity's perpetual pursuit of freedom, purpose, and truth. The Vedic framework encourages individuals to rise above ignorance, selfishness, and material attachment through knowledge, ethical conduct, and spiritual awakening. Its mythological teachings continue to inspire millions, offering a pathway to moral strength, inner peace, and universal consciousness. Consequently, engaging with Vedic philosophy is advantageous for understanding Indian cultural heritage and for contributing meaningfully to current discussions on ethics, spirituality, human development, and holistic wellness.

## References

- Dwivedi DV. Thoughts for human rights in Vedic tradition. *The Indian Journal of Political Science*. 2009;70(4):1021–1034. <http://www.jstor.org/stable/42744017>
- Toppr. Vedic culture and religious movements. *Toppr*. Available from: <https://www.toppr.com/guides/general-knowledge/ancient-indian-history/vedic-culture-and-religious-movements/>
- Kumar S, Choudhury S, Meissner R. Ancient Vedic literature and human rights: Resonances and dissonances. *Cogent Social Sciences*. 2021;7(1). Available from: <https://doi.org/10.1080/23311886.2020.1858562>
- Patel SP. ER Publications. Available from: [https://www.erpublications.com/uploaded\\_files/download/dr-shraddha-p-patel\\_yrJEE.pdf](https://www.erpublications.com/uploaded_files/download/dr-shraddha-p-patel_yrJEE.pdf)
- Wikipedia contributors. Vedic period. *Wikipedia*. Available from: [https://en.wikipedia.org/wiki/Vedic\\_period](https://en.wikipedia.org/wiki/Vedic_period)
- Dallape LM, Verma KD. Aurobindo Ghose (Sri Aurobindo): Selected bibliography. *Journal of South Asian Literature*. 1989;24(1):179–187. <http://www.jstor.org/stable/40873990>
- Research productivity and citation impact of S. C. Sharma as seen through the Scopus database. *ResearchGate*. Available from: [https://www.researchgate.net/publication/344224635\\_Research\\_Productivity\\_and\\_Citation\\_Impact\\_of\\_SC\\_Sharma\\_as\\_Seen\\_through\\_the\\_Scopus\\_Database](https://www.researchgate.net/publication/344224635_Research_Productivity_and_Citation_Impact_of_SC_Sharma_as_Seen_through_the_Scopus_Database)
- Subramony DR. Dr. Radhakrishnan as a philosopher. *International Journal Online of Humanities*. 2017;3(2):8–13. Available from: <https://doi.org/10.24113/ijohmn.v3i2.110>
- Sharma A. Chapter 4: The stages of life (Āśrama) and human rights. In: *Hinduism and human rights: A conceptual approach*. Oxford University Press; 2004. p. xx–xx. Available from: <https://doi.org/10.1093/acprof:oso/9780195665857.003.0005>
- Pallis CA. Death. *Encyclopaedia Britannica*. 2024 Oct 21. Available from: <https://www.britannica.com/science/death>
- The concept of liberation (Moksha) in Indian philosophy: An analysis. *African Journal of Biomedical Research*. 2024;27(4S):12210–12214. Available from: <https://doi.org/10.53555/AJBR.v27i4S.6093>
- Inbadas H. Indian philosophical foundations of

- spirituality at the end of life. *Mortality*. 2018;23(4):320–333. Available from: <https://doi.org/10.1080/13576275.2017.1351936>
13. Suffering and self-refinement: Moral perspectives from a Hindu, Indian worldview. 2025. Available from: <https://doi.org/10.1177/09713336251372670>
  14. Munshi N, Bhagwan R. Ancient Hindu healing methodologies as cornerstones of health and well-being. *Discover Social Science and Health*. 2025;5:73. Available from: <https://doi.org/10.1007/s44155-025-00214-4>
  15. Understanding liberation in the Bhakti movement. Available from: <http://dx.doi.org/10.12944/CRJSSH.8.1.07>
  16. Azhar S, Soi S. Spiritual health in Hindu communities: In pursuit of moksha. In: Congress EP, Meister D, Osborn SC, Takooshian H, editors. *Behavioral science in the global arena: Global mental, spiritual and social health*. Available from: <https://doi.org/10.1108/978-1-64802-890-820251011>
  17. The normalization of karma and moksha in Hinduism. *International Journal of Scientific Research*. 2021. Available from: <https://doi.org/10.36106/ijsr/6924164>
  18. Effects of Vedic mantras on the human body: A scientific exploration. 2025. Available from: <https://doi.org/10.22271/yogic.2025.v10.i1d.1723>
  19. Wujastyk D. Science and Vedic studies. *Journal of Indian Philosophy*. 1998;26:335–345. Available from: <https://doi.org/10.1023/A:1004393620724>
  20. Kumar S, Choudhury S. Ancient Vedic literature and human rights: Resonances and dissonances. *Cogent Social Sciences*. 2021;7(1). Available from: <https://doi.org/10.1080/23311886.2020.1858562>
  21. ISS Delhi. Introduction to Vedic philosophy: Unveiling ancient Indian wisdom. *ISS Delhi*. Available from: <https://issdelhi.org/introduction-to-vedic-philosophy-unveiling-ancient-indian-wisdom/>
  22. Vedic Wellness University. Exploring Vedic philosophy: Key teachings. *Vedic Wellness University*. Available from: <https://vedicwellnessuniversity.com/exploring-vedic-philosophy-key-teachings/>
  23. PubMed Central. Available from: <https://pmc.ncbi.nlm.nih.gov/articles/PMC4802748/>
  24. Gerson S. The purpose of human life according to Ayurveda. *Gerson Ayurveda*. 2020 Jan 16. Available from: <https://www.gersonayurveda.com/giam-blog/2020/1/16/the-purpose-of-human-life-according-to-ayurveda-by-scott-gerson>
  25. Wikipedia contributors. Hindu philosophy. *Wikipedia*. Available from: [https://en.wikipedia.org/wiki/Hindu\\_philosophy](https://en.wikipedia.org/wiki/Hindu_philosophy)
  26. *International Journal for Multidisciplinary Research*. 2025. Available from: <https://www.ijfmr.com/papers/2025/6/62097.pdf>
  27. BAPS. Reincarnation and liberation. *BAPS*. Available from: <https://www.baps.org/Spiritual-Living/Hindu-Beliefs/Reincarnation-and-Liberation.aspx>
  28. *Maharishi Markandeshwar University*. Available from: <https://www.mssv.ac.in/media-library/uploads/LxnLSBQpiUMYP3Oiq3eBJzoDZINSEYmJxqxYIEzj.pdf>
  29. Hindu American Foundation. The science of reincarnation in Hinduism. *Hindu American Foundation*. Available from: <https://www.hinduamerican.org/blog/the-science-of-reincarnation-in-hinduism>
  30. ISKCON Dwarka. Moksha. *ISKCON Dwarka*. Available from: <https://iskcondwarka.org/blogs/moksha/>
  31. Rudraksha Ratna. Spiritual guide for reincarnation in Hindu philosophy. *Rudraksha Ratna*. Available from: <https://www.rudraksha-ratna.com/articles/spiritual-guide-for-reincarnation-in-hindu-philosophy>
  32. BBC Bitesize. Hindu beliefs about moksha. *BBC Bitesize*. Available from: <https://www.bbc.co.uk/bitesize/guides/zmgny4j/revision/3>
  33. Philosophy Institute. Four goals of human life in Indian philosophy. *Philosophy Institute*. Available from: <https://philosophy.institute/philosophy-of-human-person/four-goals-human-life-indian-philosophy/>