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ARTICLE

History Writing: In the Perspective of Indian Context

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"वाकोवाक्येतिहास पुराणः पञ्चमो वेदानां वेदः ।।" (छान्दोग्य उपनिषद)

History is like a mysterious treasure, which, when you wish to understand it, challenges you to try to unlock it. The intellectual and moral levels required for understanding history are often considered unattainable. Regarding the purpose of historical collection, there is neither doubt nor contradiction today because the necessity and significance of understanding historical contexts give history a sacred value, to which we cannot remain indifferent. The collection, study, and fundamental sources of history can be found in scriptures and classical texts, and historians have been devoted only to the purpose of history, which has been clearly described in *Mahabharata*.

धर्मार्थकाममोक्षाणां उपदेशसमन्वितम्।
पूर्व वृत्तकथायुक्तं इतिहासं प्रचक्षते।।

We are not completely indifferent to it. The compilation, study, and primary sources of history stored in the Vedas and Smritis have been neglected by historians themselves, even though the purpose of history has been clearly explained in ancient India. In earlier times, history was not written intensely by scholars, but it was presented differently. Manu Smriti described

स्वाध्यायं श्रावयेत् पित्र्ये धर्मशास्त्राणि चैव हि।
आख्यानानीतिहासांश्च पुराणानि खिलानि च।।

The principles of ancient history and civilization state that the Upanishads and Vedic texts instruct that Brahmachari should be imparted education in history and the Vedas.

'ब्रह्मचारिण इत्युपसमानीताः स्युस्तानुपदिशती
– तिहासो वेदः सोऽयमिति इतिहासमाचक्षीत्।'

Initially, history was not written by historians but was instead transmitted orally through human memory. Ancient historical tradition commanded that it should be preserved as a reflection of life. The Yajurveda directs that

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